Publicacion Exposicion Herencia di Sclavitud Aruba

Publication Exhibition the Heritage of Slavery in Aruba



Exposicion
Herencia
di Sclavitud
2008

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Fundacion
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Exposicion Herencia di Sclavitud 2008

Introduccion

Na januari 2006 algun instancianan cultural di Aruba a haya e invitacion pa un encuentro na St. Maarten, na unda cu lo a dialoga ariba compartimento di nos memoria herencial di Caribe Hulandes, yama 'Shared Memories'. Nos a acepta e invitacion aki, pero cu e intencion tambe pa nos mira kico tabata e posibilidadnan pa trece e exposicion 'Erfenis van de Slavernij' na Aruba cu a wordo inicia na Wereldmuseum na Rotterdam Hulanda y cu na juli 2007 a wordo exponi na Corsou bou di e nomber 'Herensia di Sklabitud'.

Lastimamente, despues di hopi lunanan di empeño, nos no a logra pa motibo cu nos lo tabata laat y cu no tin placa mas y cu ta e paisnan Hulanda, Surnam y Corsou ta esnan cu a hunga un rol importante den historia di sclavitud. Pero cerca e conhunto di instancianan local, manera Museo Historico, Biblioteca Nacional, Instituto di Cultura, Instituto Pedagogico y Archivo Nacional e idea a keda biba pa realisa un proyecto asina pa Aruba.

Na prome instante tabata intencion pa nos busca toch e exposicion den su totalidad pero poniendo un toke Arubiano acerca. Logicamente cayendo pafor di e proyecto grandi di e 'reizende expositie' aki, y pa cual nos mes mester a busca e fondonan necesario. Pero poco poco a bin resulta tambe cu mayoria di material y obhetonan sea di Hulanda of di Surnam no tabata na nos disposicion tampoco. Y como tal practicamente nos a desaroya un exposicion saliendo for di nos propio conocemento di e materia, cu ayudo di obhetonan y material ricibi for di Corsou (pa e parti Caribense y general), for di internet (parti general), di nos archivo y biblioteca, combina cu artistanan local (pa e parti di input local).

Esaki riba su mes ta un proyecto cu na prome instante, particularmente pa e nomber cu nos a mentene, esta 'Herencia di Sclavitud', a trece cerca nos mes internamente y tambe pafor, e pregunta ta di kico nos ta papia aki? Kico nos di Aruba por a experimenta y sinti di sclavitud, te pa nos papia di un herencia? Sigur un pregunta pisa cu cientificamente, sociologicamente, culturalmente y historicamente, por wordo splica of interpreta na diferente modo.Pa nos por contesta e preguntanan aki ta importante pa nos por comprende algo di aspecto di sclavitud. Sclavitud semper a existi y ta existi te awendia. Mi ta tribi di bisa cu desde existencia di humanidad ta existi sclavitud y mi tin miedo di bisa cu semper lo existi sclavitud. Y pesey tur sociedad cu ta respeta su mes y cu no por acepta formanan di sclavitud, mester por ta habri pa papia riba esaki y mustra y educa nos yiunan riba esaki.

Si nos ta trata na mara sclavitud na un rasa, continente of pais nos ta bien ekiboca. E sclavitud comercial di siglonan 18 y 19 ta mas bien sali for di Africa. Realisa pa forzanan colonial Europeo pero cu concentimento y coöperacion di tribunan na Africa mes cu tambe tabata conoce nan forma di sclavitud. Pero prome cu periodo aki tambe nos a conoce sclavisacion di indjannan. Aruba a hasta wordo deshabita completamente dor di Spañonan pa e motibo aki. Y despues, kizas den un forma menos pisa, esaki a continua, hasta bou Hulandesnan, permitiendo e indjannan cierto libertad, pero cu nan mester a realisa labor sin pago. Bayendo mas atras den siglonan prome cu cristo ya caba e fenomeno di sclavitud tabata un fenomeno existente. Hasta despues cu e Cristiannan tabata wordo persigui, si nan no wordo mata nan tabata wordo teni como esclavonan. Y si nos kere cu sclavitud awendia no ta existi mas, anto nos ta bien ekiboca atrobe. Awendia nos ta yama e fenomeno sclavitud moderno, ya cu ta trata aki di trabou bou presion pero contra un pago, pero un pago miserabel. Nos por menciona di e forma aki 'child labor', 'cheap labor', 'vrouwenhandel' etc.

Kico anto nos tin di haber cu herencia di sclavitud? Kizas hopi pruebanan den forma di obhetonan no tey of no ta existi. En todo caso den nos archivonan tin documentonan pa demostra cu Aruba a conoce sclavitud. Pero tambe nos por haya esakinan bek nos idioma, cuminda, musica, den nos caracteristicanan y den nos formacion como nacion. Rasgonan cu kizas conciente- of inconcientemente nos kier pa keda scondi como un berguenza. Pero nos poblacion ta un producto di intercambio di blanconan pober sin porvenir na Corsou of otro lugar cu a establece nan mes na Aruba, indjannan cu a wordo permiti pa biba na Aruba pero haciendo trabou den forma gratituo pa e administradornan di e isla aki y tambe cu e algun cien catibonan di color cu a bin traha na Aruba. Al final ta e mescla aki a crea e Arubiano cu na su turno, den cierto momentonan den forma sceptico tabata acepta otro gruponan di afo, pero al final a keda absorba e creando e nacion cu nos tin. Kizas e capacidad aki cu nos no ta reconoce directamente ta un parti di e herencia aki.

Nos mester enfatisa cu e resultado aki ta den parti danki cu Aruba no a conoce of experiencia e tipo di sclavitud cu Corsou a experiencia. Aruba su sclavitud tabata un mas humano y trankilo. Loke a haci tambe cu hopi biaha e esclavonan a asimila den e comunidad cu tabata tin nan como catibo. Pues banda di loke mi a nota ariba caba, un di e herencianan ta e habilidad, apesar di diversidad, sa di acepta, asimila y tolera hende di tur partinan. Algo cu nos mester concientisa nos mes di dje y reconoce como un fenomeno importante den nos adelanto como comunidad riba tur tereno.

drs. Raymond R. Hernandez,
Presidente Fundacion Exposicion Herencia di Sclavitud,

Introduction

In January 2006 some cultural organizations in Aruba received an invitation to a meeting in St. Maarten to have a dialogue about sharing our inherited memories of the Netherlands Antilles, called “Shared Memories”. We accepted this invitation, but also with the intention to consider the possibilities to bring the exhibition “Erfenis van de Slavernij” [Heritage of Slavery] to Aruba. This exhibition was initiated by the ‘Wereldmuseum’ in Rotterdam, the Netherlands and was held in Curacao in July 2007 under the name “Herensia di Sklabitud”.

Unfortunately, after many months of exerting great effort, we have not been successful in bringing this exhibition to Aruba, because we were late and there was no money left. Besides, the Netherlands, Surinam and Curacao are the countries that play an important role in the history of slavery.

However, the idea to create such a project in Aruba has been kept alive by the local organizations, such as the ‘Museo Historico Aruba’ [Historical Museum], ‘Biblioteca Nacional’ [National Library], ‘Instituto di Cultura’ [Cultural Institute], ‘Instituto Pedagogico’ [Aruba Teacher Training College] and the ‘Archivo Nacional’ [National Archives].Initially, we intended to bring the entire exhibition to Aruba, but with an Aruban touch. As Aruba did not form part of this large ‘traveling exhibition’ project, logically, we had to look for the funds required.

It also became clear that the majority of the material and objects from either the Netherlands or Surinam would not be at our disposal. Therefore, we have created an exhibition based on our own knowledge of the subject matter and by means of objects and material received from Curacao (in as far as the Caribbean and the general part are concerned), from the Internet (general part), from our archives and the library and local artists (in as far as local input is concerned).

This project, notably because of the name we maintained, i.e. ‘Herencia di Sklavitud’, has raised the question, both within and outside our organization, as to what we are talking about. What can we in Aruba learn from slavery? Can we talk about a heritage?
Surely, a serious question that can be explained or interpreted in different ways, both scientifically, sociologically, culturally and historically.

To be able to answer these questions, it is important that we understand something about the phenomenon of slavery. Slavery has always existed and still exists nowadays. I dare say that slavery has always been there ever since the existence of humanity, and I am afraid to tell you that slavery will always exist. Therefore, each self-respecting society that cannot accept any type of slavery should be willing to talk about this and to teach and educate our children about this.

If we would try putting an end to slavery based on race, continent or country, we would be really mistaken. The commercial slavery of the 18th and 19th centuries originated in Africa, brought about by European colonial forces, but with the knowledge and cooperation of the African tribes themselves, which also had their own form of slavery. Before this period, however, we also knew slavery of Indians. Aruba was even completely depopulated by the Spaniards for this reason. And thereafter, perhaps in a less severe form, this has continued, even under the Dutch, who allowed the Indians a certain freedom, whereas they had to work without pay. Going even further back in history, in the first centuries before Christ, slavery already was an existing phenomenon. And later, when the Christians were being pursued, if they were not killed, they were kept as slaves. And if we believe that slavery no longer exists nowadays, well, we are mistaken again. Today, we call this phenomenon modern slavery, consisting of work under pressure but against pay, albeit a miserable pay. Examples of this type of slavery are child labor, cheap labor, women trafficking, etc.

So, what then is our connection with the heritage of slavery? Perhaps there is not much proof in the form of objects, but our archives do contain documents showing that Aruba has known slavery.We can also recognize the existence of slavery in Aruba in our language, food, music, in our characteristics and in the composition of our nation. Characteristics that, perhaps, we would prefer being kept hidden, consciously or unconsciously, because we feel ashamed about them. However, our population is a product of the mixture between poor white men without any future from Curacao or other places, who settled in Aruba, Indians that were allowed to live in Aruba, but who had to work without pay for the administrators of this island, and also the some hundred colored slaves who worked in Aruba. At the end, it is this mixture that has created the Aruban, who, in turn, accepted other groups from abroad, with scepticism at some times, and, eventually, led to the creation of our nation. Perhaps this ability, which we do not directly recognize, is part of this heritage.

We should emphasize that this partly results from the fact that Aruba did not know or experience the type of slavery Curacao experienced. Slavery in Aruba was more human and tranquil. This also led to it that the slaves became part of the community that kept them as slaves. So, apart from what I already said before, part of the heritage is the ability, despite the diversity, to accept, to adjust and to tolerate people from everywhere. Something that we should be aware of and acknowledge as an important phenomenon in the development of our community in every respect.

Drs. Raymond R. Hernandez
President of the Foundation Exhibition of Slavery Foundation

Prologo editorial

Ta publica e buki aki na ocasion di e Exhibicion Herencia di Slavitud. Cu e proposito pa realiza e exhibicion, e publicacion aki y otro proyectonan riba e tema di sclavitud na Aruba, representantenan di Archivo Nacional Aruba, di Biblioteca Nacional, Departamento di Cultura, Instituto Pedagogico Arubano y sra. Yolanda Richardson a uni forza den e Fundacion Herencia di Sclavitud Aruba. E publicacion aki ta e ultimo actividad di e fundacion aki.

Encargado Luc Alofs a skirbi e exhibicion. Evelino Fingal a fungi como museologo y diseñador. Señora Margriet Lee-Tromp a coordina e proyecto. Tambe Luc Alofs ta responsabel pa edicion di e publicacion aki. Freeway Aruba a tuma e encargo di diseño grafico y produccion.

Den e exhibicion y e edicion actual tambe a inclui obheto- y materialnan grafico for di un exhibicion anterior cu e mesun nomber (De erfenis van de Slavernij). Felix de Rooy y Ada Corbee a diseña e exhibicion ey, cu a tuma luga na Museo Mundial na Rotterdam, Hulanda na luna di juli 2006, na 2007 na Corsou, Antiya Hulandes, y tambe na Surnam den e mesun aña. E articulonan tabata un fianza temporario di coleganan na Corsou, specialmente for di Fundacion NAAM. Fundacion Herencia di Slavitud ta extremadamente gradicido na tur persona y tur organizacion pa nan yudanza spontaneo y cooperacion asina amabel.

Patrosinadornan principal di e proyecto aki tabata Cede Aruba, UNOCA (Aruba), Oranjefonds di Hulanda, Fundacion Cultural Prins Bernhard di Antiya Hulandes y Aruba, Fundacion SKAN di Hulanda, Refineria Valero di Aruba y Representacion di Hulanda na Aruba. Publicacion di e buki aki tabata posibel cu sosten financiero di Comision Nacional di UNESCO na Aruba.

Traduccionnan na Papiamento tabata na encargo di Gregorio “Ito” Tromp y traduccionnan na Ingles na encargo di sra. Maureen Berkel y su coleganan. Ta posibel cu coreccionnan subsecuente di traduccionnan Papiamento y Ingles por a resulta den inconsistencia den ortografia, gramtica y estilo. Fundacion Herencia di Slavitud ta responsaqbel pa contenido final di e texto.

Cu e proposito pa mantene nan estilo y ambiente, fuentenan historico skirbi na Hulandes y Spaño a keda manteni den nan idioma original den e version Papiamento di e edicion aki. Pa lesadonan di abla Papiamento kendenan no ta compronde e idiomanan aki, traduccionnan Ingles ta inclui den e version Ingles.

A adapta e seccionnan di sclavitud moderno y trabou di mucha (capitulo 7) for di e ‘website’ Freetheslaves.com. Fundacion Herencia di Slavitud Aruba ta sostene e metanan di e organizacion no-gubernamental internacional aki.

E trabou di arte, pintura/dibuho y tambe poema den e edicion aki, tabata un parti integral y esencial di e exhibicion aki. Nan ta reproduci den e buki aki cu permiso di e artistanan y tambe di e doñonan.

E caratula di e edicion aki ta produci pa Remie Bakker (Manimal Works, Hulanda) riba peticion di organizadornan di e exposicion “De Erfenis van de Slavernij”, Museo Mundial Rotterdam, Hulanda. E kaft patras ta traha pa Timothy Charles.

Ta imposibel pa menciona tur esnan kendenan a contribui na e proyectonan di nos fundacion. Den e buki aki por haya un lista di tur patrosinador y colaborador. Nos gratitud ta simplemente inmenso.

Luc Alofs
Curator / editor

Editorial preface

This book is published on the occasion of the Exhibition Herencia di Sclavitud / The Heritage of Slavery. In order to realize the exhibition, this publication and other projects on the on the topic of slavery on Aruba, representatives of the Aruban National Archives, the National Library, the Department of Culture, the Aruba Teacher Training College and mrs. Yolanda Richardson have joined forces in the Foundation Heritage of Slavery Aruba. This publication is the final activity of that foundation.

The exhibition was written by curator Luc Alofs. Evelino Fingal acted as museologist and designer. The coordination of the project was in the hands of mrs. Margriet Lee-Tromp. Luc Alofs is also responsible for the editing of this publication. FREEWAY-Aruba took care of the graphic design and production.

In the exhibition and the present edition, objects and graphic materials from an earlier exhibition with the same name [De Erfenis van de Slavernij] were included. That exhibition was designed by Felix de Rooy and Ada Corbee and was exhibited in the Wereldmuseum (World Museum), Rotterdam, the Netherlands (2006-7), Curaçao, the Netherlands Antilles (2007), and Paramaribo, Surinam (2007). These objects were on temporary loan from our colleagues in Curaçao, especially the NAAM Foundation (Curaçao, The Netherlands Antilles). Fundacion Herencia di Sclavitud is extremely grateful to all persons and organizations for their spontaneous assistance and kind cooperation.

The main sponsors of this project were Cede-Aruba (Aruba), UNOCA (Aruba), Oranjefonds / The Orange Foundation, (the Netherlands), The Prince Bernhard Cultural Foundation of the Netherlands Antilles & Aruba, the SKAN Foundation (the Netherlands), Valero Refinery (Aruba) and The Representation of the Netherlands on Aruba (Aruba). Publication of this book was made possible with financial assistance from UNESCO National Commission of Aruba (Aruba).

Translations in Papiamento were by Gregorio 'Ito' Tromp. Translations in English are by mrs. Maureen Berkel and colleagues. Subsequent corrections of both the Papiamento and English translation may have resulted in inconsistencies in spelling, grammar and style. Fundacion Herencia di Sclavitud is responsible for the final make up of the text.

In order to maintain their style and atmosphere, historical sources written in Dutch and Spanish partially have been left in their original language in the Papiamento version of this edition. For those Papiamento speaking readers who do no understand these languages, English translations are included in the English version.

The sections on modern slavery and child labor (chapter 7) were adapted from the anti-slavery website FREETHESLAVES.com. Fundacion Herencia di Sclavitud Aruba supports the objectives of this international non-governmental organization.

The works of art, paintings as well as poems, in this edition were an integral and essential part of the exhibition. They are reproduced in this book with permission of the artists and owners. The front cover of this edition was produced by Remie Bakker (Manimal Works, the Netherlands) on the request of the organizers of the exposition 'De Erfenis van de Slavernij', World Museum, Rotterdam, the Netherlands. The back cover is by Timothy Charles.

It is impossible to mention all who have contributed to the projects of our foundation. An overview of sponsors and collaborators can be found in this book. Our gratitude is simply immense.

Luc Alofs
Curator / editor

E proyecto aki no unicamente a traha na liberacion di interno y di mente, pero tambe na reconocimento cu sufrimento y destino ta algo cu nos ta conecta cu ne pa medio di su universalidad.
This project didn't solely deal with internal liberation & freedom of the mind, but also recognized that suffering & destiny connects all of us through its universality.

Raymond R. Hernandez, presidente / president

Pa mi tabata un placer y un reto hopi grandi pa forma parti di e exposicion aki. For di inicio di e proyecto, mi tabata envolvi, y aunque cu na caminda nos a enfrenta retonan, nos perserverancia y actitud positivo, a pone nos lucha y presenta un exposicion, cu pa historia semper lo wordo recorda.
For me it was a great pleasure and big challenge to be part of this exhibition. From the start of this project, I was involved and even though we encountered many challenges, our perseverance and positive attitude, made us strive and present an exhibition that will be remembered for history.

Shakira S. Croes, teseora / treasurer

Nunca, mi lo lubida e mucha muhe di 16 aña ora ela expresa 'Anto mi tatara wela tabata catibo?! Wow, cool!' Ceceli, danki pa kibra e silencio, pa kibra e berguensa.
I will never forget the sixteen year old girl who exclaimed 'So my great great grandmother was a slave?! Wow, cool.' Ceceli, thank you for turning silence into pride.

Luc Alofs, curator / secretary

Ta un satisfaccion enorme di por a forma parti di un grupo cu a trece un exposicion asina interesante, informativo y educativo pa Aruba. Un exposicion cu a lanta hopi curiosidad, cu a duna hende sed pa mas informacion y cu alavez ta ponebo pensa riba e actualidad di e tema di sclavitud.
It is a great satisfaction to have been part of the group that organized such an interesting, informative and mind opening exposition for Aruba. An exposition, that aroused one's curiosity and awoke one's thirst for more information and that also made one wonder and realize how relevant and applicable the theme of slavery still is in our modern society.

Margriet Lee-Tromp, coordinado di projecto / project coordinator

Un exposicion di tal sorto a tarda pa bira realidad. Sinembargo nada no ta pasa prome cu su tempo. Evidencia di esaki ta entre otro cu casi no mester a haci esfuerzo pa hanja un team multidiciplinario pa tuma e encargo di e projecto. Tambe e contribucion y acceptacion di communidad, tanto local como international, tawata enorme. E proximo stap y reto ta pa sigura cu e material educational y e consencia nobo cambia e contenido di nos lesnan y nos percepcion di historia. Pa medio di e buki aki, nos ta affirma e lugar cu nos atepasado(nan) merece den nos historia pa nos beneficia di nan herencia y desaroya como un communidad multicultural den tur plenitud. "No tin exsistencia sin pasado".
An exposition of this sort was long overdue. However nothing happens before it's time. Evidence of this is the fact that it was almost effortless to get together a multidisciplinary team to take charge of the project. Also the contribution and acceptance from the community was overwhelming, both locally and internationally.
The next step and challenge is to insure that the educational material will change the content of our history classes and our perception of history. Through this book, we reaffirm the place that our ancestors deserve in our history, so we can benefit from their legacy and thus develop our potential as a multicultural community to the fullest. 'One cannot become if the past is not'.

Yolanda Richardson, miembro di directiva / member of the board

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2008

Cu e exposicion ‘Herencia di Sclavitud na Aruba’ a logra kibra e silencio. E tabu riba e tema di sclavitud na Aruba no t’ey mas. Na un manera unico a combina e aspectonan di educacion, arte y literatura.
The exhibition ‘Heritage of Slavery in Aruba’ has broken the silence. The taboo on the subject of slavery in Aruba is no longer there. Aspects of education, arts an literature were combined in a very unique way.

Astrid J.T. Britten, miembro di directiva / member of the board

Ki ora bo ta haya e oportunidad pa forma parti di un proyecto cu ta trata cu un parti di e historia di Aruba cual inhustamente ta ser neglisha? Un proyecto cu a enfoca riba e poblacion en general, muchanan di skol, como tambe e bishitantenan di nos pais. Ami a haya dicho oportunidad & cu gran satisfaccion mi ta wak bek riba e experiencia aki.
When do you get the chance to be involved in a project that focuses on a part of the unjustly underexposed history of Aruba? A project that aimed to reach our residents, our schoolchildren and the tourists visiting our island. I was given that chance and looking back, it was a great personal experience.

Kees de Jong, miembro di grupo di trabou / member of the working committee

Un idea cu a origina for di un persona, a conduci na un coperacion entre diferente organisacionnan, tanto na Aruba, como den exterior. E exposicion aki tabata un experiencia unico, unda alliancianan nobo a nace cu den futuro indudablemente lo sigui beneficia henter e infrastructura cultural na Aruba.
An idea that originated from one person, lead to a cooperation between different organizations, both on Aruba, as well as abroad. This exposition was a unique experience, where new alliances were born which undoubtedly will continue to benefit the entire cultural infrastructure of Aruba in the future.

Angelo Tromp, miembro di grupo di trabou / member of working committee

Fundacion Exposicion Herencia di Sclavitud

Raymond Hernandez (president), Skakira Croes (tesorero/treasurer), Luc Alofs (secretario/secretary), Astrid Britten, Roque Dirksz & Yolanda Richardson (miembronan di directiva / members of the board), Kees de Jong & Angelo Tromp (miembronan di grupo di trabou / members of the working committee).

Exposicion Herencia di Sclavitud

Luc Alofs (curator, editor)
Evelino Fingal (design)
Margriet Lee-Tromp (coordinado di e projecto / project coördinator)

A uni forsa / Collaborators

Archivo Nacional Aruba / The National Archives of Aruba
Biblioteca Nacional Aruba / The National Library of Aruba
Directie Cultuur / The Department of Culture
Instituto Pedagogico Arubano / The Aruba Teachers Training College
Museo Historico Aruba / The Aruban Museum of History

Un danki special pa / Special thanks

G.F. Ito Tromp (traduccion / translations Papiamento)
Maureen Berkel (traduccion / translations English)

Cu assistentia di / with the help of

Wereldmuseum / The World Museum, Rotterdam.
Stichting NAAM, Curaçao / The NAAM Foundation, Curaçao
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Tayer Soshal Santa Martha, Curaçao / The Santa Martha Social Workshop, Curaçao
Stichting Monumentenzorg, Curaçao / The Historic Buildings Council of Curaçao

Ademas / Also

Departamento di Asuntonan Social, / Department of Social Affairs, San Nicolas
Museo Archaeologico Aruba / Archaeological Museum of Aruba
Paseo Herencia, Palm Beach
Sinfa Art Gallery, San Nicolas
S.A.L. (Mongui) Maduro Foundation (Curaçao)
NINSEE (Nationaal Instituut Nederlands Slavernijverleden en Erfenis /
National Institute for the Study of Dutch Slavery and its Legacy (the Netherlands)

Artistanan visual / Visual artists

Na Aruba / On Aruba: Timothy Charles, Vera Croes, Juancho Dijkhoff, Sherry Douglas, Carmen Geerman, Danillo Geerman, Stan Kuiperi, Alida Martinez, Yuraima ‘Julie’ Merencia, Ruurd van der Meulen, Mo Mohammed, Osaira Muyale, Ryan Oduber, Munye Oduber-Winklaar, Irene Peterson, Roy Richardson (†), Eefje van der Straaten, Belinda de Veer.
Na Corsou / On Curaçao: Charles Corsen, Minerva Lauffer, Thirzo Martha.
Na Hulanda / In the Netherlands: Remie Bakker (Manimal Works), Quito Nicolas, Vanessa Paulina.

Performing artists

John-Freddy Motoya i grupo di theatro, Sodo y Cuero, Fundacion Muchila Creativo, Step by Step.

Oradornan invita/ invited speakers

Desiree Correa, Bob Harms, Rosabel Illis, Robert ‘Baba Charley’ Manuela, Hubert ‘Jubi’ Naar, Munye Oduber-Winklaar, Wim Rutgers, Olga Zaandam-Buckley (Aruba). Herbert Diaz, Luciano Milliard, Charmaine Pappers, Ryan Peterson (Universidad di Aruba / University of Aruba).

Rose-Marie Allen (Curaçao), Boy Antoine (Bonaire), Cynthia McLeod-Ferrier (Suriname), Lieke van Duin & Marenthe Otten (the Netherlands), Alex van Stipriaan (the Netherlands).

Video-presentation

Martijn Balkestein, Ramon Todd-Dandaree, Raymundo Dijkhoff, Ruby Eckmeyer, Stanley Heinze, Luciano Milliard, Adeline Rojer-Geerman.

Material educativo / educational material

Henry Barrera, Valerie Briesen, Juliette van der Linden, Elsa Rincones, Muriel Roos, Kathleen Vrolijk, Juan Wever, Freeway (lay-out) Kees de Jong & Luc Alofs (editors).

Ademas / And also

Ada Corbee & Felix de Rooy, Monique Cervantes (Deloite), Ina Croes, Anthony Croes (Deloite), Nohely Kock, Gina Paula, Cherry Ras, Greta Rozema & Frank Peters, Susan Quandt, Arminda Ruiz, Ramona Ruiz, Mechtild Thodé, Frank Veenis.

Co-financiadornan / Co-sponsors

Cede Aruba
UNOCA
Oranjefonds / The Orange Foundation
Prins Bernhard Cultuurfonds Nederlandse Antillen & Aruba /
The Prince Bernhard Cultural Foundation of the Netherlands Antilles & Aruba
SKAN Fonds / The SKAN Foundation
UNESCO, National Commission of Aruba
Valero Refinery
Vertegenwoordiging van Nederland op Aruba /
The Representation of the Netherlands on Aruba

Otro financiadornan / Other sponsors

Aruba Bank
Brown Lawyers
Deloitte
Departemento di Enseñanza, seccion Curricullum Ontwikkeling /
The Department of Education, the section of Curriculum Development
Freeway Aruba (lay out)
HBN Law
Notariskantoor / Notary Offices of Yarzagaray, Bödeker & Eman
PricewaterhouseCoopers Aruba
RBTT Bank
WTS W-Tax & Legal Services

CONTENIDO

CONTENT

1

FOR DI AFRICA PA REGION DI CARIBE

FROM AFRICA TO THE CARIBBEAN









Sclavitud: for di Africa pa region di Caribe

Comercio di catibo

Sclavitud Africano a cuminsa den region di Caribe for di siglo diesseis caba. E Indjannan no tabatin e cualidadnan necesario pa biba sin libertad. Nan tabata muri pa motibo di malesa Europeo y suicidio. P'esey tabata trece catibo for di Africa. Rond di aña 1650 tabatin plantacion grandi riba e islanan di Caribe cu tabatin mester di masha hopi trahado.

Comercialisacion di catibo ta conoci como un negoshi triangular. Traficante di catibo tabata nabega bay Africa, unda nan tabata cambia catibo pa mercancia for di Europa. E biahe cu catibo pa Merca tabata forma e di dos parti di e triangulo. Ora nan tabata bolbe Europa, nan tabata hiba producto manera sucu, tabaco y cofi.

Nan a transporta mas of menos un total di 12 miyon Africano total pa Norte y Sur America. For di esaki e Hulandesnan a transporta mas of menos 550.000. Te 1734 West Indische Compagnie tabatin un monopolio den e comercialisacion Hulandes di catibo. Despues otro comerciante- y companianan tambe tabata permiti pa trece catibo.

"Middle Passage"

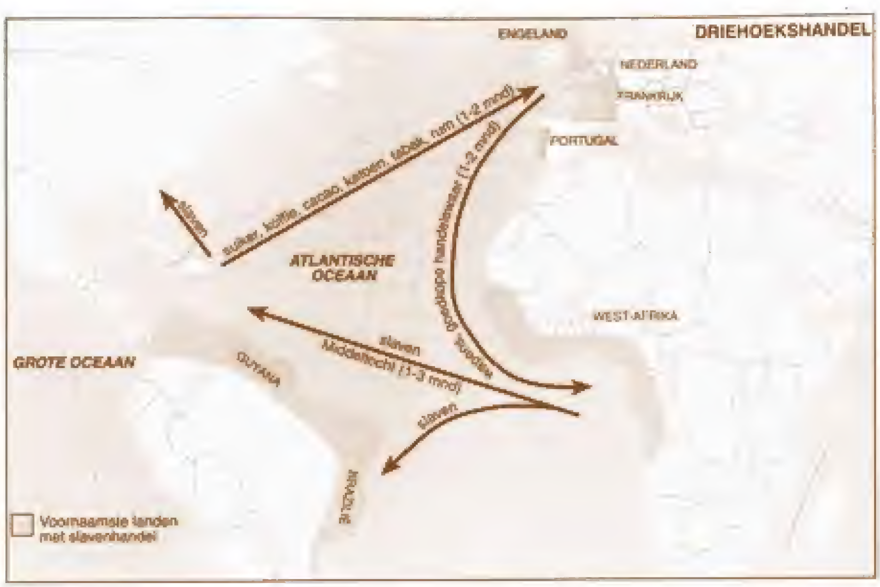
São Jorge del Mina of 'El Mina' tabata e fortalesa di catibo Hulandes mas importante na Africa. Nan tabata tene e catibonan sera te ora cu un cumprado serio presenta. Tin biaha e catibonan tabata keda varios siman den e fortalesa aki. Nan tabata kita e yiunan for di nan mama. Nan tabata separa e hombernan for di e muhenan.

E Africanonan comberti den catibo tabata transporta for di El Mina pa Brasil, Corsou y Sint Eustatius. E biahe tabata dura di seis siman te cuatro luna. Nan tabata pak e catibonan riba otro. E espacionan hopi chikito den cua nan tabata keda, tabata hole stinki y tabata haci hopi calor. Cu frecuencia tabata brota malesa contagioso. E mortalidad promedio tabata 20 porciento. Despues di aña 1734, ora cu otro comerciante por a haci negoshi cu catibo, e porcentahe di morto a baha te 12 porciento.

Tabata reina ansha di rebelion entre e tripulacion blanco y opresion tabata enorme. Catibonan tabata huy bulando den lama. Tin un storia conoci cu ta bisa cu diferente Africano tabata kere cu nan por a bula, tanten cu nan no come salo.

Yegada / E mercado

Comerciante Hulandes a hiba mayoria di e catibonan Corsou, unda tabatin un deposito grandi di catibo. Aki nan tabata haya un tempo cortico pa recupera di e biahe. Djey tabata rebendi nan. Un parti di nan tabata yega Sur America of riba un otro isla di Caribe. Hopi di nan tabata bay Surnam, unda cu Hulandesnan tabatin hopi plantacion.



Three-way trade

Slavery: from Africa to the Caribbean

The slave trade

The slavery of Africans in the Caribbean dates back to as early as the sixteenth century. Around 1650 there were large plantations on the islands. These required large numbers of laborers. The local Indians did not survive living in captivity. They died from European illnesses or committed suicide. Consequently slaves were brought in from Africa.

The slave trade was a three-way trade. Slave dealers sailed to Africa where they exchanged European goods for slaves. The transport of the slaves to America was the second side of the triangle. To complete the triangle they took colonial products such as sugar, tobacco and coffee with them on the way back to Europe.

A total of about 12 million Africans were transported to North and South America. Of these the Dutch transported about 550.000. Up to 1734 the Dutch West India Company held the monopoly on the Dutch slave trade. Later on other merchants and companies were also allowed to trade slaves.

"The Middle Passage"

São Jorge del Mina or "El Mina" was the most important fort in the Dutch slave trade in Africa. There the slaves were held captive until there was a serious buyer. Sometimes this took weeks. Children were taken away from their mothers. Couples were torn apart.

The Africans forced into slavery were transported from El Mina to Brazil, Curaçao and Sint Eustatius. The journey lasted anywhere between six weeks and four months. The slaves were packed together, one on top of the other in a space overcrowded by far. It stank and was extremely hot. Very often contagious diseases broke out. The mortality rate was 20 percent. After 1734 when other merchants were allowed to participate in the slave trade the mortality rate dropped to 12 percent.

The crew consisting of white men was fearful of revolts and oppressed the slaves terribly. Some slaves escaped by jumping into the sea. It is known that some slaves believed they could fly as long as they did not eat salt.

The arrival / The slave market

Dutch slave traders took the majority of the slaves to Curaçao where there was a large storehouse for slaves. On Hato plantation the slaves were allowed a small period of recovery, after which they were soon sold. Some of them ended up in South America or on other islands in the Caribbean. Many of them went to Surinam where the Dutch had many plantations.



Water color of El Mina

Horornan di ‘Middle Passage’

Poco hende por imagina e horornan cu tabata spera e hendenan na bordo di e barconan di catibo. Sushedad, obsenidad, holo malo, perdida di bida, malesa, hendenan manera sardinchi gepak riba otro den un espacio masha chikito, cu nan no por a move mes. Nan no por a bira rond, ni para, nan no por a podjo, ni sinta. Esaki ta cos cu un ser humano no por componde. Pero, ta esaki ta e condicionnan cu nan tabata forza a catibonan pa soporta durante e viahe infernal for di Africa pa Mundo Nobo – e viahe conoci como ‘Middle Passage’.

E hendenan aki tabata haya nan forza pa biba manera anmial durante 50 dia, hinca den espacionan asina chikito manera caha di morto. E capitannan tabata comparti dos pensamento. Empacadornan cu tabata gusta pone mas tanto hende gepak riba otro, tabata percura pa haya mas Africano posibel na bordo, pasobra nan tabata argumenta cu e ganashi neto cu nan tabata haya cu e catibonan aki, lo tabata compensa e cantidad di catibonan cu tabata muri na bordo. Empacadornan ambulante tabata prefera di duna nan cautivonan un ‘luga cu un tiki aire’, confiando cu mas tanto lo sobrebibi e viahe bou di circunstancianan sanitario.

Ganashi for di venta di e catibonan tabata asina grandi, cu mayoria di capitannan Europeo tabata yena nan barconan cu nan, for di ariba te abou, usando un di dos plataforma - si tabata necesario - apenas 20 inch riba cabez di esunnan cu tabata den e parti abou, pa asina nan por a acomoda mas tanto catibo posibel.
Preta riba otro y den calor sofocante, mara na cadena cu tabata pega den flur, forza pa drumi den nan propio sushi, halando rosea rank di nan mes fumero (vomito), cu malesa, e hendenan tabata sufri horrornan inimaginabel. Anto esey no ta tur.

Nan tabata haya nan mes meymey di djacanan grandi cu tabata canfuña palo y cuero di hende. Nan tabata rabia y casi bira loco. Anto pa completa, riba flurnan cubri cu sanger y sushi, muhenan na estado tabata haya yiu. Ey subsistencia a spierta, pero mara na morto. Rutina diario a trece un tiki alivio. Cuminda? Un mezcla di hariña, azeta y awa. Nan tabata haya esaki dos biaha pa dia, y si no tabatin suficiente, anto tabata un biaha pa dia so. Esaki ta loke nan tabata guli cu mita of podise un pinchi di awa. Esaki tabata e total di porcion cu tabata permiti pa dia.

Djey a bini e baile di catibo. Esaki tabata un forma cruel di ehercicio y gozo, dirigi pa vitónan pa asina nan mantene nan cargamento humano den condicion estable. Nan tabata forza e catibonan saca tur ritmo cu nan tabatin, anto cu cadena na nan pia nan mester a balia tambe. E poco oranan riba dek tabata caba masha lihe, y tur anochi e catibonan mester a drenta bek den bodega di e barco. Nan anochinan tabata pesadiyanan hororoso. Yoramento di e catibonan tabata domina, cu lamento di dolo cu tabata yena e aire. Un catibo muhe a interpreta lamento y ansiedad di su hendenan, describiendo e gritonan aki manera e sonidonan di un lobo salvahe.

E viahenan aki a trece miyones y miyon di hende for di Africa pa Indianan Occidental, Norte y Sur America y paisnan di Europa. No ta conoci cuanto hende a muri durante viahenan aki. Historiadornan conservativo ta calcula cu ta 50 miyon. Esunnan cu a resisti a sufri un horor unico den historia, un horor cu apenas un palabra por cuminsa describi.

Fuente: Velma Maia Thomas, Lest we Forget, the passage from Africa to Slavery and Emancipation. (1997, New York, Crown Publishers inc.)



The arrival at the slave market

Horrors of the Middle Passage

Few can imagine the horrors that awaited the people aboard the slave vessels. The filth, the stench, the loss of life, the disease, the packing of men in spaces so tight that they could neither turn, nor stand, nor squat, nor sit, is beyond human comprehension. Yet such were the conditions that the people were forced to bear during the hellish journey from Africa to the New World – the journey known as the Middle Passage or Maafa ('the massive disaster').

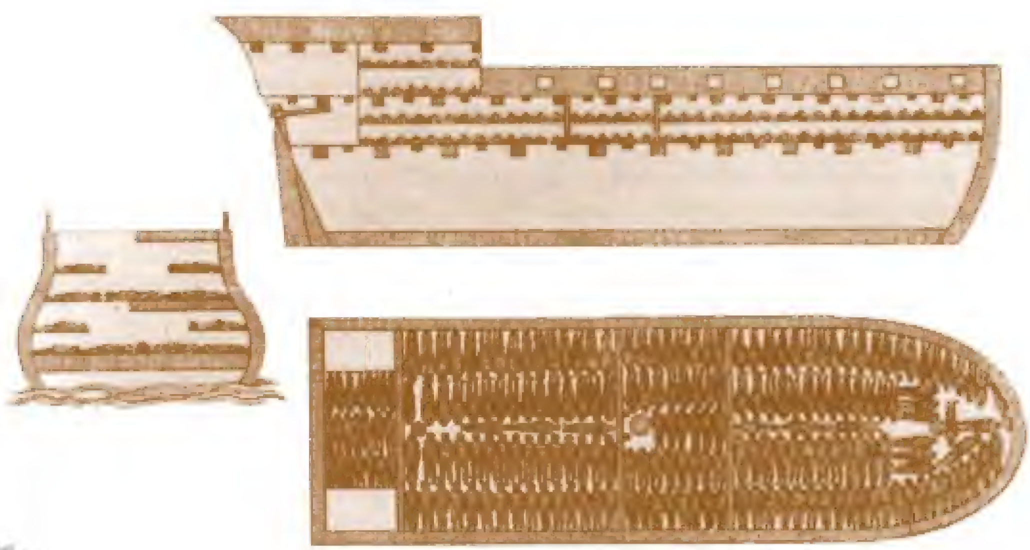
For fifty days or more, the people were forced to live like animals, caged in spaces as tight as coffins. Captains shared two schools of thought. Tight packers herded as many Africans aboard as possible, arguing that the net receipts from sales of slaves would offset the number who died on board. Loose packers preferred to give their captives 'breathing room', trusting that more would survive the journey under sanitary conditions.

So great was the profit from the sale of the enslaved that most European captains filled their vessels to the top, adding a second platform, if necessary, barely twenty inches above the heads of those below, to accommodate more. Crammed in suffocating heat, held fast by chains bolted to the floor, forced to lie in their own waste, breathing air rancid with vomit, disease, and sickness – the people suffered unimaginable horrors. There, amid huge rats that gnawed through wood and flesh, men went mad. There on the floors covered with blood and excrement, pregnant woman gave birth. There the living awoke, chained to the dead. The daily routine brought little relief.

Meals – horse beans pounded to a pulp and served with slabber sauce, a mixture of flour, palm oil, and water – came twice a day, once if rations ran short. This they washed down with a half or perhaps a full pint of water, the total allotment for the day. Next came the dancing of the slaves – a cruel from of exercise and amusement conducted by the slave captains to keep their human cargo in salable condition. The crew played the bagpipe or forced the ancestors to beat out a rhythm as the enslaved Africans, ankles rubbed raw from the friction of the leg irons, were made to jump about. But the few hours above the deck ended quickly, and each evening the people again were herded below. Nighttime became a horrible nightmare. The cries of the people rose, with utterances of sorrow that filled the air. An enslaved woman interpreted her people's lamentations and anguish, describing the noise and their howling as 'owing to their having dreamt they were in their own country and finding themselves, when awake, in the hold of a slave ship'.

It was this journey that brought millions of the people from Africa to the West Indies, North America, South America, and the countries of Europe. We do not know how many died during the voyages; conservative historians estimate 50 million. Those who endured suffered a horror unmatched in history – a horror that words can only begin to describe.

Source: Velma Maia Thomas, Lest we Forget, the passage from Africa to Slavery and Emancipation. (1997, New York, Crown Publishers inc.)



The Middle Passage



Sclavitud: plantacion y resistencia

Plantacion
Nan tabata pone mayoria di e catibonan traha den plantacion den region di Caribe. Na 1775 tabatin 600 plantacion na Surnam cu tabata cultiva sucu, cofi, catuna y tabaco. Banda di e catibonan cu tabata traha den cunucu, tabatin tambe catibo di ofishi y catibo di cas. Ademas tabatin e catibo 'patriota' cu tabata traha pa e gobierno colonial. Trabou di e catibonan di cunucu mayoria biaha tabata esun di mas pisa.

E catibonan tabatin dianan largo di trabou. Nan tabata haya cuminda cu tiki variacion y nan tabata haya mal trato tambe. Regularmente nan tabata haya castigo corporal. Trato di mucha tabata malo. Pa doño di e plantacion tabata mas barata pa cumpra catibo for di Africa cu cria yiu di e catibonan.

Resistencia 1795: Rebelion na Corsou
For di cuminsamento caba catibo tabata busca su libertad bulando for di e barconan di catibo y huyendo for di e plantacionnan. Na 1795 tabatin rebelion di catibo na Saint Dominique Frances (Haïti), na Coro y na Corsou. Dia 17 di augustus un rebelion grandi di catibo a cuminsa na Corsou bou direccion di Tula y Carpata. E catibonan tabata exigi nan libertad. Te na fin di september numa trupanan Hulandes a derota e rebeldenan. Nan a tortura y ehecuta Tula, Carpata y e otro dirigentenan. Sin duda e rebelion a contribui pa e catibonan haya derecho riba un miho trato.

Marronnan na Surnam
E catibonan cu a huy a haya e nomber di 'marron'. Na Surnam mas of menos un di dies parti di poblacion Africano a scapa di sclavitud. E catibonan cu a huy a establece nan mes na luga no accesibel, den moeras of den parti interior di e pais. Pa por a haya arma, herment y muhe, hopi biaha nan tabata ataca plantacion. Cu frecuencia autoridad tabata manda expedicion militar den selva pa busca e marronnan. Como cu esaki no tabatin exito, nan a dicidi di sera paz cu esnan cu a huy. For di nan e 35.000 Bosneger- of Boslandcreolnan ta descende, kendenan awendia ta forma un decimo parti di e poblacion di Surnam.

Slavery: plantations and resistance

Plantations
Most slaves were forced to work on plantations in the Caribbean. In 1775 there were 600 plantations producing sugar, coffee, cotton and tobacco in Surinam. Besides the slaves working in the fields, there were also slaves who practiced certain trades and house tasks. Moreover there were also "patriotic" slaves who worked for the colonial government. The work of the field slaves was usually the hardest.

The slaves had very long workdays. Their diet was one-sided and their treatment was harsh. They were regularly subjected to corporal punishment. Their children were also ill-treated. Buying slaves from Africa was even cheaper than taking care of the slave children.

Resistance 1795: A revolt in Curaçao
Even from the very beginning the slaves sought their freedom by jumping ship and by running away from the plantations. In 1795 there were slave revolts on French Saint Dominique (Haiti), in Coro (Venezuela) and on Curaçao. On August 17, a serious slave revolt led by Tula and Carpata began on Curaçao. The slaves demanded freedom. It was not until late September that the Dutch troops succeeded in defeating the rebels. Tula, Carpata and the other leaders of the revolt were tortured and executed. There is no doubt that the revolt contributed to the slaves getting the right to better treatment.

The maroons in Surinam
Runaway slaves were called "maroons". In Surinam about a tenth of the slave population escaped slavery. These runaways settled in inaccessible areas, in swamps or deep in the interior of the country. They often raided plantations to acquire weapons, tools and women. The authorities often sent expeditions into the jungle in search of the maroons. This having no success they decided to make peace with the runaways. The 35.000 "Bosnegers" or "Boslandcreolen", who today make up a tenth of the population of Surinam, are the descendants of these maroons.



Johanna





Charles



Douglas



Croes



Lauffer



Carna

2

SCLAVITUD INDJAN: EPOCA SPAÑO, 1499-1636

Indian slavery: the Spanish Period, 1499-1636



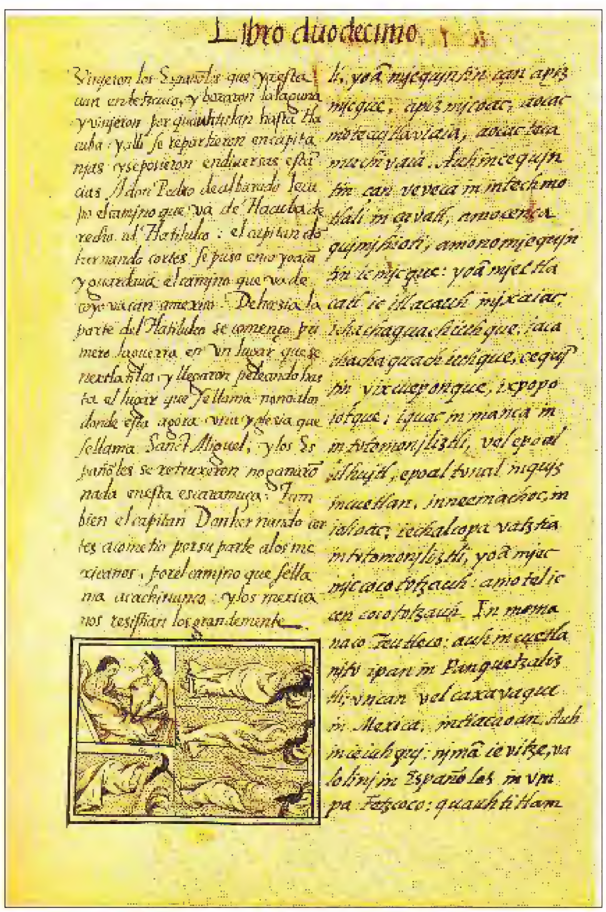




Sclavitud Indjan: Epoca Spaño, 1499-1636

Prome cu yegada di Europeonan tabatin mas of menos 600 Indjan Caquetio bibando na Aruba. Despues cu a descubri Bonaire, Corsou y Aruba rond di e aña 1500, a bin resulta cu no por a haya oro riba e islanan aki. P'esey a declara e islanan como 'islas inútiles', loke tabata nifica cu jaagdonan Spaño di catibo tabata permiti pa sakia e islanan numa. Na 1514 y 1515 Spañonan a captura mas of menos 2000 Indjan Caquetio di Aruba, Bonaire y Corsou y a deporta nan como catibo pa Santo Domingo, cu tabata e isla principal di e Spañonan.

'La armada llega a Curazao y los nativos la reciben en son de paz, pero al advertir los designos de los Españoles, los atacan. En el combate, que no debe ser muy prolongado, sale herido en la cara el maestro Nicolás. Doblegada toda la resistencia, en agosto de 1514 se efectúa el primer envío de 200 indígenas a la Española. El 11 de septiembre, las autoridades de esta isla avisan al Rey que Salazar procede "muchas más ánimas" y le piden la extensión del área de las islas inútiles a otras pequeñas situadas cerca de las Gigantes. Complacido con la presa, Rey Fernando condesciende a ello.
De creer a Jácome de Castellón, uno de los mercaderes de la Española, el número de indios traídos a la isla en ese armada superó los 500, aunque las dos terceras partes murerion al poco tiempo. En cambio, Juan de Ampiés sostiene que se llevaron dos mille poco mas of menos.'
Carlos Esteban Deive, 'La Española y la Sclavitud del Indio'.


Libro duodecimo

Indian slavery: the Spanish Period, 1499-1636

Before the arrival of the Europeans there were about 600 Caquetio Indians living on Aruba. After the discovery of Bonaire, Curaçao and Aruba sometime around 1500, people realized that there was no gold to be found on these islands. Therefore these islands were declared 'islas inutiles' (useless islands).This meant that Spanish slave hunters were now allowed to go ahead and sack the islands. In 1514 and 1515 the Spanish captured about 2000 Caquetio Indians on Aruba, Bonaire and Curacao. They were deported and forced to work as slaves on Santo Domingo, the main Spanish island.

"The fleet arrives in Curacao and is peacefully welcomed by the natives, but when they realise the intentions of the Spanish they attacked them. During the struggle, not a very long one, master Nicolas is wounded in the face. Once all resistance is over in August of 1514 the first shipment of 200 Indians to Espanola is carried out. On September 11 the authorities of that island inform the king that Salazar could "save many more souls" and request that he extends the territory of "the worthless islands" to include some other small islands situated near "the island of the giants". Pleased with what has been acquired so far, king Ferdinand complies with the request.
If we are to believe Jacome de Castellon, one of the merchants of Espanola, the number of Indians brought to the island by that fleet surpassed 500, although two thirds were soon to die. On the other hand Juan de Ampiés insists that it was more or less two thousand."

Source: Carlos Esteban Deive, "La Espanola y la Sclabitud del Indio"





Juan de Castellanos

Na aña 1525, Juan de Ampiés a haya permiso pa colonisa Corsou y Aruba. Despues di su morto, su yerno Léjarano de Bejarano a tuma e islanan aki over. E Indjannan tabata traha manera catibo pa De Ampiés y De Bejarano.

E poeta Juan de Castellanos a bishita Corsou na aña 1640. El a traha un elegía di e poblacion Indjan di Corsou y Aruba.

‘Elegías de los claros varones de Indias y la historia del Nuevo Reino de Granada’.

‘De la costa del mar que represento
Hasta tres leguas esteran distances:
Las gentes que las tienen por asiento
Son mucho mas que otras elegantes,
Y tanto que por otro nombramiento
Les llamaban las islas de Gigantes,
Por ser en general de su cosecha
Gente de grandes miembros y bien hecha’

‘No tienen para qué formar querelles
De natura por malas proporciones:
Son las mujeres por estremo bellas,
Gentiles hombres todos los varones;
Por consiguiente son ellos y ellas
De nobles y apacibles condiciones;
Tienen para la guerra gentil brío
Y su lenguage es el caquetío.’

‘Por Juan de Ampiés, despues por Bejarano
Se les daban cristianos documentos,
Y cada cual con celo de cristiano
Deseaba poner buenos cimientos;
Mas no siempre tenían á la mano
Quien les administrase los sacramentos;
Mas ésta si faltaba se suplía
Con algun lego que los instruía’

‘Hay allí de ganados buen rebaño
De todos castas, mas de tal grandeza,
Que si yo por ventura no me engaño
Escede a la común naturaleza:
Del cual los indios recibían daño
A causa de tener gran estrecheza;
Mas bien sabe de hacer manada angosta
El indio, cuando á ello se regosta.’

Juan de Castellanos

In 1525 Juan de Ampiés was permitted to colonize Curaçao and Aruba. After his death his son-in-law, Lejarano de Bejarano took over the islands. The Indians were forced to work as slaves for Ampiés and Bejarano.

The poet Juan de Castellanos visited Curaçao in 1640. He wrote an elegy about the population of Curaçao and Aruba.

‘Elegies of the fair men of the Indies and the history of the New Kingdom of Granada’

‘From the coast of the sea that I hail from
Ten miles the distance would bridge;
The people who dwell there
More elegant than elsewhere,
So much that they are known by the name
Of the Isles of the Giants,
For in harvest they generally reap
Peoples of long and well-formed limbs.’

‘By nature they have not a reason
for quarrels of mayor a size:
Their women of rare beauty
The men gentle and manly;
Thus they’re people of
Noble and peaceful conditions;
For war a keen spirit
With Caquetío their tongue.’

‘Through Juan de Ampiés, followed by De Bejarano
They were given christian documents,
And both with christian zeal
Wished for a strong fundament;
But not always did they dispose of
Whom could serve them sacrament;
And if they had want of
Then a layman would pray.’

‘Of cattle they do have
All sorts of herds, but of such a stature
And correct if I am wrong
That exceeds normal nature;
Of which the indians begot great damage
Because of their big poverty;
But well knows the indian to lessen the flock
When at long last so dire are his needs.’





Dijkhoff



Ruurd

3

SCLAVITUD INDJAN: EPOCA HULANDES

Indian slavery: The Dutch period








Sclavitud Indjan: Epoca Hulandes
West Indische Compagnie, sirbishi di shon y resistencia di indjan
Na aña 1636 West Indische Compagnie (WIC) la ocupa Aruba y la dicidi pa uza Aruba solamente pa chamento di bestia y capmento di palo pa kima carbon. Ni colonizado ni catibo priva tabata permiti pa drenta e isla. WIC so tabatin algun catibo como cuidado di bestia of como cria na cas di e 'commandeur'. Ta pesey e indjannan Arubiano mester a haci e trabou pa WIC den forma di sirbishi di shon. Indjannan tabata cap palo pa WIC y mantene tankinan di awa. Diferente biaha nan tabata protesta contra e mal uso di nan obligacion pa traha pa WIC.
Na 1795 un rebelion a tuma luga na Noord, despues cu Jan Willem Jansz, capitan di e indjannan, a pone e indjannan traha p'e.
Rebeldia Indjan di 1795
Journal di directeur De Veer
15 juli 1795
'Ontfing brieven van Aruba van den Commandeur Specht de dato 17 Junij met welke mij kennisse gaf dat de Indianen van de Noord van 't Eyland Een opstand hadden gedaan, dat tot Hoofd of Cap zig had opgedaan, Eenen Andries Tromp, geassisteerd door Francisco Tromp, Andresito Tromp, Albert Castro, Pieter Castro, Frank Manen, Frankie Vrolijk en verscheyde andere, die bij naamen hem nog onbekend waren'
'... dat op de bekooming van die tijding den gemelden Commandeur die muytemaakers bij hem had ontboden dog Een inpertinent antwoord ontfangen had, met weygering om hem te obedieeren, waaromme hij genoodzaakte had gevonden den Capitein der Indianen Jan Hendk Jansz met een gewapend detachement van 14 man na de belhamels te zenden, m sig van dezelve meester te maaken en aan hunnen woningen gekomen zijnde bleeven zijn weygeren meede te gaan en op dit ogenblik wierd eruit drie huysen door de vangsters gevuurd, waar door den Capn der Indianen vijf kogels heeft bekomen drie door sijn regter arm en twee in den zijde, welke laaste seer gevaarlijk waaren, sijnde Lourens Croes soon van den Vice Commandeur en den Capn den Boschwagters Jk Geerman meede gewond, zijnde eene der Indiaanen door 't detachement doodgeschooten...'
'... seedert had gemelde Commandeur vernomen de belhamels 't Eyland hadden verlaaten en na Coro gevlucht waeren, 't geene hun van 't geval aan de Gouverneur van Coro en de intendenten van Paraguana en van porto Scondido had doen kenisse geeven om hun aldaar te doen als moordenaars in hegtenisse stellen, tot door de regeering al hier soude werde gereclameerd...'
2 februari 1796
'Indiaanen seer ontevreeden waeren over de mishandelingen van den selven Capn begeerende van hun slaavendiensten ten sijnen behoeve, waar over murmureering berijds was ontstaan, en men, somwijlen ergere gevolgen souden kunnen ondervinden'

Sclavitud Indjan: Epoca Hulandes

West Indische Compagnie: sirbishi di shon y resistencia di Indjan
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15 juli 1795
'Ontfing brieven van Aruba van den Commandeur Specht de dato 17 Junij met welke mij kennisse gaf dat de Indianen van de Noord van 't Eyland Een opstand hadden gedaan, dat tot Hoofd of Cap zig had opgedaan, Eenen Andries Tromp, geadsisteerd door Francisco Tromp, Andresito Tromp, Albert Castro, Pieter Castro, Frank Marten, Frankie Vrolijk en verscheyde andere, die bij naamen hem nog onbekend waren'
'... dat op de bekooming van die tijding den gemelden Commandeur die muytemaakers bij hem had ontboden dog Een inpertinent antwoord ontfangen had, met weygering om hem te obedieeren, waaromme hij genoodzaakte had gevonden den Capitein der Indianen Jan Hendk JansZ met een gewapend detachement van 14 man na de belhamels te zenden, om sig van dezelve meester te maaken en aan hunnen woningen gekomen zijnde bleeven zijn weijgeren meede te gaan en op dit ogenblik wierd eruit drie huijsen door de vengsters gevuurd, waar door den Capn der Indianen vijf kogels heeft bekomen drie door sijn regter arm en twee in den zijde, welke laatste seer gevaarlijk waaren, sijnde Lourens Croes soon van den Vice Commandeur en den Capn den Boschwagters Jk Geerman meede gewond, zijnde eene der indiaanen door 't detachement doodgeschooten...'
'... seedert had gemelde Commandeur vernomen de belhamels 't Eyland hadden verlaaten en na Coro gevlucht waeren, 't geene hun van 't geval aan de Gouverneur van Coro en de intendenten van Paraguana en van porto Scondido had doen kenisse geeven om hun aldaar te doen als moordenaars in hegtenisse stellen, tot door de regeering al hier soude werde gereclameerd,...'.

2 februari 1796
'Indiaanen seer ontevreeden waeren over de mishandelingen van den selven Capn begeerende van hun slaavendiensten ten sijnen behoeve, waar over murmureering berijds was ontstaan, en men, somwijlen ergere gevolgen souden kunnen ondervinden'.

Geoctroyeerde West Indische Compagnie (WIC)

Indian slavery: The Dutch period

The Dutch West India Company: forced labor and resistance among the Indians
In 1636 the West India Company occupied Aruba and decided to use Aruba only for raising cattle and cutting down trees for charcoal. No colonists or private slaves were allowed to settle on the island. Only the WIC was allowed to have a few slaves to tend cattle or to work in the house of the commander. That is why the Aruban Indians were forced to work for the WIC. The Indians cut down trees for the WIC and maintain the water reservoirs (tanki's). Time and again they protested against the abuse of their obligation to work for the WIC. In 1795 there was a revolt in the indian township Noord after Jan Willem Jansz, the captain of the Indians, made them work for him.

Resistance in 1795
Director de Veer's journal
July 15, 1795

"Received letters from Commander Specht of Aruba, dated June 17 informing me that there had been a revolt among the Indians in the north of the island. A certain Andries Tromp had proclaimed himself the leader. His helpers were Francisco Tromp,Andresito Tromp, Albert Castro, Pieter Castro, Frank Marten, Frankie Vrolijk and various others, whose names were unknown."
"the Commander had ordered the mutineers to come to him but had received an impertinent answer refusing to obey, making it necessary for him to dispatch the Captain of the Indians, Jan Hendk Jansz and an armed detachment of 14 men to capture the rascals. When he got to their houses they persisted in their refusal to accompany him, shots were fired from the windows of three houses, the captain was hit by five bullets, three in his right arm and two in his side, the latter causing serious wounds. Also wounded were Lourens Croes, the son of the Vice Commander and the Captain of the Forest Rangers, Jk Geerman. One of the Indians was shot and killed by the detachment."
"Since then the Commander has learned that the rebels have left the island and fled to Coro.The Governor has informed the authorities of Paraguana and Porto Scondido of the case and requested that the murderers be imprisoned until they can be reclaimed by the government here."

February 2, 1796
"The Indians were very unhappy about the abuse by this same Captain, who forced them to work as slaves for his own benefit, causing murmurs of discontent, which in time could lead to serious consequences."



West Indisch Huis - Amsterdam

Catibo Indjan den siglo 19

A pesar cu sclavitud Indjan tabata prohibi den siglo 19, tabatin comerciante Arubiano kendenan aparentemente tabata mantene catibo Indjan. Doño Arubiano di barco tabata sea secuestra, cumpra of horta mucha for di Indjan na costa di Guajira (Venezuela/Colombia) pa trece nan bin biba na Aruba hunto cu famia di e Arubianonan mas rico. Nan tabata traha como cria di cas of catibo.
Na 1827 Commandeur Simon Plats a descubri cu tabatin 51 catibo Indjan na Aruba. 31 di nan tabatin menos cu 16 aña. Na 1867 y 1914 mucha Indjan di Guajira – segun cu a keda raporta – tabata biba den circunstancia entre sclavitud y libertad.

Catibo Indjan na aña 1827: e liña fini entre Sclavitud y Libertad

No. 1 den Julij 1827.
Uit mijn Journaal over de eerste drie maanden van het lopend jaar zal Uwe Excellentie gezien hebben hoe ik toevallig ben gewaar geworden dat onder de Inwoners van dit Eiland, Indianen van de Vaste Kust in eenen dienstbaren staat aanwezig waren.
Om mij te verzekeren van het aantal der hier aanwezige Indianen (hetwelk zoo verschillend wierd opgegeven) gaf ik order om alle de Indianen aan het Koloniaal kantoor te brengen, waar van ik een Register deed aanleggen.

Philipe (30 aña), un señora den servicio di Willem Kelly, no ta satisfecho.
'Wenscht weder naar haar geboorteplaats terug te keeren - is vervolgens overgegaan in dienst van Jochem Arends.'

James (17 aña) ta traha pa Jan van der Biest Croes. E no ta satisfecho.
'Wenscht weder naar zijn Land terug te keeren.'

Manuel (8 aña) ta drenta den servicio di catibo Ignacio.
'Ignacio is slaaf van de wed. Arends, een goed scheepstimmerman, woont op zichzelve als vrij. De Indiaansche Jongen is alhier door hem laten dopen.

Matroos Jose Marie (20 aña) ta den servicio di Lourens Oduber.
'Deze Indiaan is den 25 Sept. 1824 op zijn eigen verzoek door den Heer Raad Fiscaal van Curacao en onderh. Eilanden onder L. Oduber gesteld en is te Curacao gedoopt.'

Jean Francisco (13 aña) ta biba cerca Jan Semerel.
'Wenscht weder naar zijn land terug te keeren.'

Cousijn (25 aña). Boekhoudt a trec'e Aruba y e ta traha pa Willem Arends. Tin anota:
'deze Indiaan is overgegaan in dienst van Maria Antonia de Windt.'

Rosa (30 aña), for di 1826 den servicio domestico di Willem Arends. Ta skirbi tambe:
'deze Indianin overgegaan in dienst bij Jean Bernadine.'

Guillermo (7 aña)
'door het vertrek van Wm de Mey naar de Vaste Kust is de Indiaan overgegaan in dienst van Dirk Wever.'

Rosa (18 aña) for di 1822 den servicio di Barend Boekhoudt.
'Deze Indianin heeft alhier een kind verwekt bij Barend Boekhoudt 't welke gedoopt en genaamd is Jochemus Boekhoud.

Maria del Carmen (25 aña) for di 1826 den servicio domestico di Barend Boekhoudt.
'Ongedoopt en wenscht weder naar haar land terug te keeren.'

Guap (25 jaar) i Cathalina (18 jaar) ta biba na cas di Jean Bernadine .
'Deze Indiaan en Indianin zijn den 31 Mei ll. met de grote boot van J. Bernadine gaan visschen buiten de Haven en zedert dien tijd vermist.'

Indian slaves in the nineteenth century

Although Indian slavery was forbidden in the nineteenth century, there were apparently Aruban businessmen who kept Indian slaves. Aruban ship owners kidnapped, bought or stole children from Indians on the Guajira coast (Venezuela/Colombia) and brought them to live with the richest Aruban families. Here they worked as housemaids or slaves.
In 1827 Commander Simon Plats discovered that there were 51 Indian slaves on Aruba. 31 of them were younger than 16. According to reports, between 1867 and 1914 Indian children from the Guajira were living under circumstances that were somewhere between slavery and freedom.

Indian slaves in 1827: a thin line between Slavery and Freedom

July first 1827
Your Excellency, as you have read in my records of the first three months of this year, it was by coincidence that I discovered that there are a number of Indians from the coast of South America being forced to work for the inhabitants of this island.
In order to be certain of the number of Indians living here (I was given conflicting numbers), I ordered all Indians to be brought to the Colonial office so I could register them.

Philipe (30), a woman in the service of Willem Kelly, not contented.
'Wishes to return to her native country – later goes to work for Jochem Arends.'

James (17), working for Jan van der Biest Croes, not contented.
'Wishes to return to his native country.'

Manuel (8), living in the household of the slave, Ignacio.
"Ignacio, a slave of the widow Arends, a good ship's carpenter, lives on his own as a freeman. He has had the boy baptized.

The sailor, Jose Marie (20), in the service of Lourens Oduber.
'This Indian at his own request was made part of the L. Oduber by the authorities of Curaçao and the other islands on 25 September 1824. He was baptized in Curaçao.'

Jean Francisco (13), living with Jan Semerel.
'Wishes to return to his native country.'

Cousijn (25), brought to Aruba by Boekhoudt, but works for Willem Arends. It is written:
'This Indian is now in the service of Maria Antonia de Windt.'

Rosa (30), in the service of Willem Arends since 1826. Here it says:
'This Indian is now in the service of Jean Bernadine.'

Guillermo (7)
'Because Wim de Mey has gone to the South American mainland, this Indian is now in the service of Dirk Wever. '

Rosa (18), in the domestic service of Barend Boekhoud for the last 5 years.
'This Indian has given birth to a child fathered by Barend Boekhoudt and baptized Jochemus Boekhoud.'

Maria del Carmen (25), in the domestic service of Barend Boekhoud since July of 1826.
'She has not been baptized and wishes to return to her country.'

Guap (25) and Catalina (18), domestic workers, both living with Jean Bernadine.
'These two Indians took J. Bernadine's big boat to go fishing outside the harbor and have been missing ever since.'







4

SCLAVITUD NA ARUBA

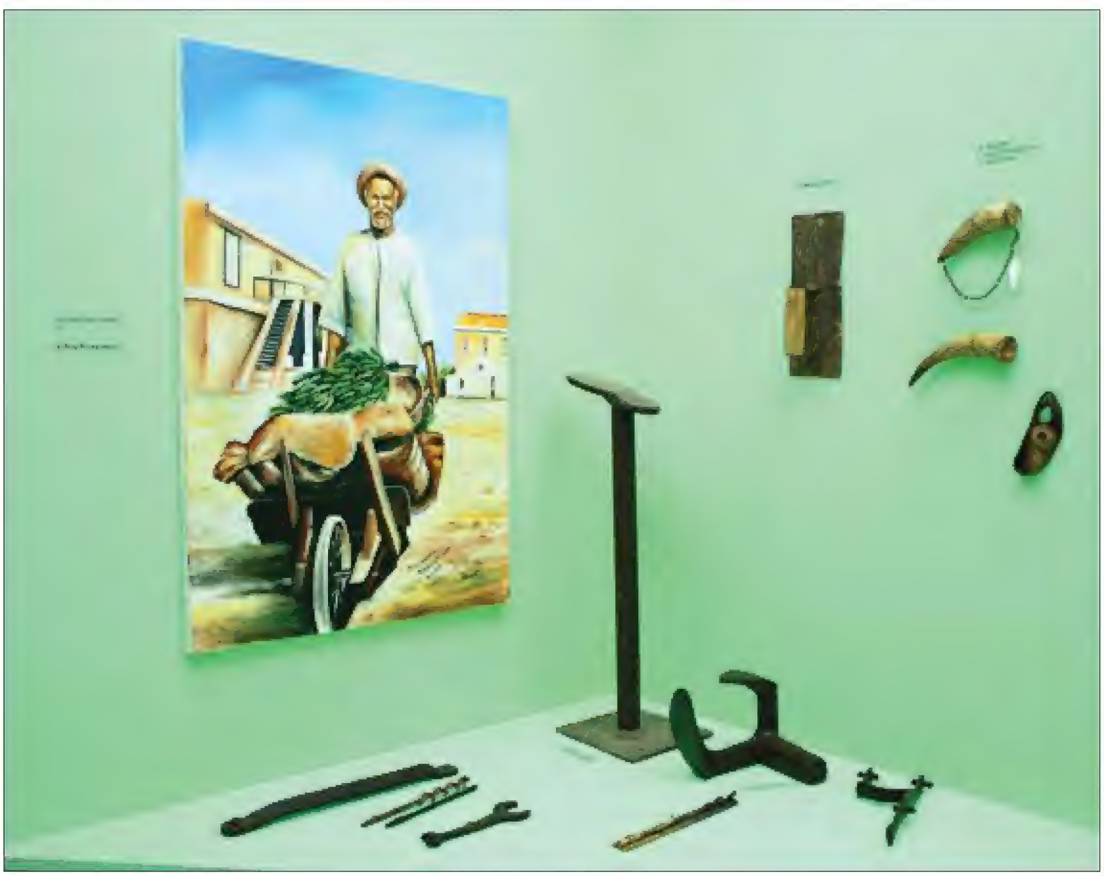
Slavery on Aruba















Sclavitud na Aruba

Sclavitud Africano a keda introduci na Aruba pa West Indische Compagnie. Prome cu tabata permiti pa colonisadonan drenta Aruba, e commandeur tabatin permiso pa por tin algun catibo di cas. Tambe a uza algun catibo como cuidado di bestia. Como cu tabata uza Aruba solamente pa cria bestia, generalmente no tabatin mas cu seis catibo Africano riba e isla.

Colonisadonan a introduci sclavitud na Aruba na un escala mas grandi. E colonisadonan a yega Aruba despues di aña 1800 mas of menos. Pa e tempo ey comercio no tabata importa catibo nobo mas for di Africa. Casi tur e catibonan Arubiano tabata bini hunto cu nan doño for di Corsou pa Aruba. Por bisa cu na Aruba sclavitud no a dura 4 siglo, sino apenas 4 generacion!

Cantidad di Poblacion 1806 - 1862

Aña	Catibo	Poblacion liber	Total
1806	194	1352	1546
1820	331	1556	1887
1840	497	2245	2742
1857	502	2389	2900
1862	506	2978	3438

Como cu na Aruba no tabatin plantacion grandi y hopi Arubiano liber tabata sin trabou, nunca no a biba mas cu 600 catibo na Aruba. Mayoria di doño no tabatin mas cu cinco catibo. Hende homber tabata traha como artesano na Playa of como agricultor of criado di bestia den e distritonan. E catibo muhe tabata haci trabou di cas of den tienda.

Catibonan y nan ofishi na 1862

	Homber	Muhe
Catibo di cas	1	135
Artesano y bendedo	18	13
Catibo den cunucu	91	-
Catibo pa cria di bestia	6	-
Total	116	148

Na Aruba, nan a bende catibo pa sumanan entre 90 y 400 florin. Normalmente, hende homber tabata mas caro cu hende muhe.

Catibonan homber y muhe na 1853

1853	Hende homber	Hende muhe
Te 10 aña	90,-	85,-
10 pa 20 aña	320,-	300,-
20 pa 30 aña	329,-	362,-
30 pa 40 aña	400,-	-

Slavery on Aruba

The West India Company (WIC) was the first to bring African slaves to Aruba. Even before colonists were allowed to settle on Aruba, the commander was allowed to have some house slaves. There were also slaves who tended cattle. As Aruba was used for the sole purpose of raising cattle there were usually no more than six slaves on the island.

European colonists who really introduced slavery on Aruba on larger scale. The colonists came to Aruba in about 1800. By then slaves were no longer imported from Africa. Almost all slaves on Aruba had come from Curaçao with their masters.

Population numbers 1806-1862

Date	Slaves	Free population	Total
1806	194	1352	1546
1820	331	1556	1887
1840	497	2245	2742
1857	502	2389	2900
1862	506	2978	3438

As there were no large plantations on Aruba and many free Arubans were unemployed, there were never more than 600 slaves living on Aruba. Most slave owners did not have more than 5 slaves. The men were craftsmen in Playa or they worked the fields or tended cattle in the different districts. The female slaves worked in the houses or stores.

Slave labor and gender, 1862

	Men	Women
House slaves	1	135
Tradesmen and sellers	18	13
Field slaves	91	-
Slaves who tend cattle	6	-
Total	116	148

On Aruba slaves were sold for 90 to 400 florins. Men were more expensive than women.

The price of a slave, 1853

1853	Male slaves	Female slaves
Younger than 10	90,-	85,-
Between 10 and 20 years of age	320,-	300,-
Between 20 and 30 years of age	329,-	362,-
Between 30 and 40 years of age	400,-	-



Trato di catibo

Na aña 1850, gezaghebber Jacobus Jarman a scrirbi:
'We zullen hier niet bijvoegen het ongelukkig lot van de slaven, welke voor hunne meester soms uren ver worden gezonden om onder slecht opzicht eene geheel week te leven op droog maïsbrood en slecht drinkwater, onthouden ons de gevolgen te schetsen voor hunne zeedelijke ontwikkeling.'

Pa ora cu sclavitud Africano a drenta Aruba, ya caba tabata existi regla pa proteccion di catibo. Na Aruba tambe tabatin reglamentacion tocante alimentacion, vestuario y trato di catibo. E leynan aki tabata proteha e catibo, pero nan tabata traha tambe pa evita cu e catibonan rebeldia.

For di e Reglamento di Tratamento di Catibo di ana 1857

Artikel 1: Het is een verplichting van de meester om te zorgen dat zijn slaven behoorlijk gevoed, gekleed, verpleegd en gehuisvest worden.

Artikel 2: Aan slaven van 10 tot 14 jaar worden wekelijks 4 kannen maïs of maïsmeel verstrekt; aan kinderen van 7 tot 10 jaar 3 kannen maïs en aan jongeren 2 kannen maïs of maismeel.

Artikel 3: Voor kleeding moet elke zes maanden worden verstrekt 3 tot 8 lengtes stof.

Artikel 8: Aan bejaarden, zwakken en kinderen beneden de tien jaren, wordt alleen zulke arbeid opgelegd als berekend is voor hunne krachten. Van vrouwen wordt na het ingaan van de vijfde maand niet dan ligte arbeid gevraagd.

Artikel 14: De straf van slagen wordt in geen geval opgelegd aan jongens beneden de veertien jaren oud en aan vrouwen beneden de leeftijd van zestien jaren; evenmin aan zwangere of zoogende vrouwen. Zwangere vrouwen zijn vrij van straf aan de kettingboei.

Den practica tabata trabahoso pa cumpli cu tur regla. Hopi doño tabata masha pober mes y no por a mantene nan catibonan. Cu regularidad tabatin casonan contra doñonan di catibo den corte. Dia 3 di juli 1861 Alexander Kelly a haya castigo pa motibo cu el a bati su catibo Eduardo (13 aña). Eduardo a perde 12½ cen cu el a gana na mercado. Kelly a haya un boet di 50 florin. Despues nan a bah'e te 10 florin.

Resistencia

No obstante e reglanan pa proteha e catibonan, tabata existi diferente forma di resistencia contra sclavitud. Na Aruba tabatin mas tanto desobediencia, nengamento pa traha y huymento. Entre 1856 y 1861 no menos cu diescinco catibo a huy pa Venezuela. Na aña 1857 a bin keho cu e abolicion di sclavitud ta tarda mucho. Segun e doñonan, e catibonan ta neglisha nan ordonan cada bez mas.

Treatment of Slaves

In the year 1850, the Lieutenant Governor Jarman wrote:
“We zullen hier niet bijvoegen het ongelukkig lot van de slaven, welke voor hunne meester soms uren ver worden gezonden om onder slecht opzicht eene geheel week te leven op droog maïsbrood en slecht drinkwater, onthouden ons de gevolgen te schetsen voor hunne zeedelijke ontwikkeling.”

When the African slaves were brought to Aruba, some rules for their protection had already been established. There were rules pertaining to their food, clothing and their treatment. These laws were made to protect the slaves, but they were also meant to avoid slave revolts.

From the rules on the treatment of slaves in 1857

Article 1: It is the duty of the master to provide his slaves with adequate food, clothing, medical care and housing.

Article 2: Slaves between the ages of 10 and 14 shall weekly receive 4 cans of maize or maize flour; slave children between the ages of 7 and 10 three cans and younger children 2 cans.

Article 3: Every six months they shall be provided with 3 to 8 lengths of material for clothing.

Article 8: The old, the weak and children shall be given tasks based on their strength. As of the fifth month of their pregnancy women will only be given light work.

Article 14: Whippings shall under no circumstances be given to boys younger than 14 or women younger than sixteen; nor to pregnant women or women who are breastfeeding.
Pregnant women are exempt from punishment in chains.

It was actually difficult to comply with all the rules. Many slave owners were poor and could not support their slaves. There were regularly court cases against slave owners. On the third of July 1861 Alexander Kelly was taken to court for beating his slave, Eduardo (13 years). Eduardo had lost 12 ½ cents made at the market. Kelly received a fine of 50 florins, which was later reduced to 10 florins.

Resistance

Despite all the rules to protect the slaves, there were various forms of resistance against slavery. On Aruba these consisted of being disobedient, refusing to work and running away. Between 1856 and 1861 no less than 15 slaves escaped to Venezuela. In 1857 there were complaints that the abolition of slavery was too long in the making. According to the owners the slaves were becoming more and more disobedient.



Lista di castigo imponi pa gobierno di aruba riba catibo, 1859 - 1862

28 di maart 1859	Virginia, 17 aña 14 dia trabou forza riba caminda publico	J.H. van der Biest	Hortamento
11 di juni 1859	Jabobus, 18 aña 25 sota cu cabuya	P. Quant	Hortamento cu kiebro
11 di juni 1959	Isaac, 19 aña 25 sota cu cabuya	P. Quant	Hortamento cu kiebro
8 di juli 1859	Virginia, 17 aña 2 luna trabou forza	J.H. van der Biest	Hortamento
26 di augustus 1859	Jan, 36 aña Violacion di caminda publico 14 dia trabou forza	M. Everts	Resistencia contra polis
15 di november 1859	Silberio, 18 aña 8 dia di prison cu awa y pan so	C. Luydens	Disertacion (sali bay sin permiso)
28 di november 1859	Virginia, 17 aña 1 luna di trabou forza riba tereno di su doño	J.H. van der Biest	Disertacion
30 di november 1859	Silberio, 18 aña 1 luna trabou forza riba caminda publico	C. Luydens	Hortamento cu kiebro
30 di november 1859	Pedro, 18 aña 8 dia di prison	Viuda P. Scholten	Complicidad den hortamento
2 di juni 1860	Juliaan, 21 aña Sera den prison anochi durante 8 dia	J.H. van der Biest	Violencia efectivo
2 di juni 1860	Guillermo, 19 aña Sera den prison anochi durante 3 dia	Gobierno	Violencia efectivo
12 di juli 1860	Cecilia, 22 aña 14 sota cu cabuya	Simon Gomez	Ofensa verbal cu circunstancianan agravante
22 di juli 1860	Virginia, 18 aña Sera den prison dia y anochi durante 8 dia	J.H. van der Biest	Disertacion y acusacion falso, compaña cu falta di respet
3 di augustus 1860	Virginia, 18 aña 14 sota cu cabuya	J.H. van der Biest	Desorden riba caya y resistencia contra polis
7 di augustus 1860	Flip, 31 aña 12 sota cu cabuya	F.J. van der Biest	Tocamento di tambu sin permiso, ocasionando desorden riba caya
13 di augustus 1860	Jonathan, 10 aña 12 sota cu cabuya	Jean Oduber	Disertacion cu frecuencia
5 di januari 1861	Jan, 38 aña Sera den prison anochi durante 14 dia	Viuda M. Everts	Violencia efectivo
8 di maart 1861	Jeanette, 21 aña Sera den prison durante 3 dia	J.H. van der Biest	Falta di respet contra su doño

List of disciplinary actions taken against slaves by the council on Aruba, 1859 - 1862

28 March 1859	Virginia, 17 14 days of forced labor on the public roads	J.H. van der Biest	Theft
11 June 1859	Jacobus, 18 25 rope lashes	P. Quant	Burglary
11 June 1859	Isaac, 19 25 rope lashes	P. Quant	Burglary
8 July 1859	Virginia, 17 2 months of forced labor	J.H. van der Biest	Theft
26 August 1859	Jan, 36 14 days of forced labor	M. Everts	Resisting arrest Vandalism
15 November 1859	Silberio, 18 8 days in prison on bread and water	C. Luydens	Running away
28 November 1859	Virginia, 17 1 month of forced labor on her master's fields	J. H. van der Biest	Running away
30 November 1859	Silberio, 18 1 month of forced labor on the public roads	C. Luydens	Burglary
30 November 1859	Pedro, 18 8 days in prison	Widow of P. Scholten	Accesory to theft
2 June 1860	Juliaan, 21 Night-time detention for 8 days	J.H. van der Biest	Physical violence
2 June 1860	Guilliermo, 19 Night-time detention for 3 days	The Government	Physical violence
12 July 1860	Cecilia, 22 14 rope lashes	Simon Gomez	Verbal assault under aggravating circumstances
22 July 1860	Virginia, 18 Twenty-four hour detention for 8 days	J.H. van der Biest	Running away, making false accusations and being disrespectful
3 August 1860	Virginia, 18 14 rope lashes	J.H. van der Biest	Public disorder and resisting arrest
7 August 1860	Flip, 31 12 rope lashes	F.J. Van der Biest	Unauthorized playing of the drums and inciting public disorder
13 August 1860	Jonathan, 10 12 rope lashes	Jean Oduber	Running away repeatedly
5 January 1861	Jan, 38 Night-time detention for 14 days	Widow of M. Everts	Physical violence
8 March 1861	Jeanette, 21 Detention for 3 days	J.H. van der Biest	Being disrespectful to her master

17 di mei 1861	Hosé, 32 aña Sera den prison durante 8 dia	A. Ridderstap	Bay cu burico di un otro persona den forma ilegitimo
27 di mei 1861	David, 18 aña Sera den prison durante 2 dia	A.E. Oduber	Hacimento di boroto riba caya
Juni 1861	Silberio, 20 aña 25 sota cu cabuya	C. Luydens	Disertacion cu frecuencia
23 di juli 1861	Hosé, 32 aña Sera den prison durante 4 dia	A. Ridderstap	Hunga dou riba caminda publico
24 di juli 1861	Guillermo, 21 aña 25 sota cu cabuya	Gobierno	Disertacion y hungamento di dou cu frecuencia riba caminda publico
24 di juli 1861	Koby, 20 aña 15 sota cu cabuya	P. Quant	Hungamento di dou cu frecuencia riba caminda publico
8 di ausgustus 1861	Eloïse, 15 aña Sera den prison durante 8 dia	Viuda S. Quant	Hortamento
20 di mei 1862	Juan, 14 aña Sera den prison durante 8 dia y anochi	G. Ruiz	Disertacion cu frecuencia
26 di juli 1862	Pedro, 20 aña Sera den prison durante 1 dia y anochi	Viuda Scholten	Buracheria riba caya
7 di september 1862	Pedro, 20 aña Sera den prison durante 1 dia y anochi	Viuda Scholten	Falta di respet leve contra su doño

17 May 1861	Hosé, 32 Detention for 8 days	A. Ridderstap	Misappropriating someone else's donkey
27 May 1861	David, 18 Detention for 2 days	A.E. Oduber	Swearing in public
June 1861	Silberio, 20 25 rope lashes	C. Luydens	Running away repeatedly
23 July 1861	Hosé, 32 Detention for 4 days	A. Ridderstap	Playing dice on the public roads
24 July1861	Guillermo, 21 25 rope lashes	The Government	Running away and repeatedly playing dice on the public roads
24 July 1861	Koby, 20 15 rope lashes	P. Quant	Repeatedly playing dice on the public roads
8 August 1861	Eloïse, 15 Detention for 8 days	Widow of S. Quant	Theft
20 May 1862	Juan, 14 Twenty-four hour detention for 8 days	G. Ruiz	Running away repeatedly
26 July 1862	Pedro, 20 Detention for 1 day and 1 night	Widow of Scholten	Public intoxication
7 Sept. 1862	Pedro, 20 Detention for 1 day and 1 night	Widow of Scholten	Being slightly disrespectful to his mistress

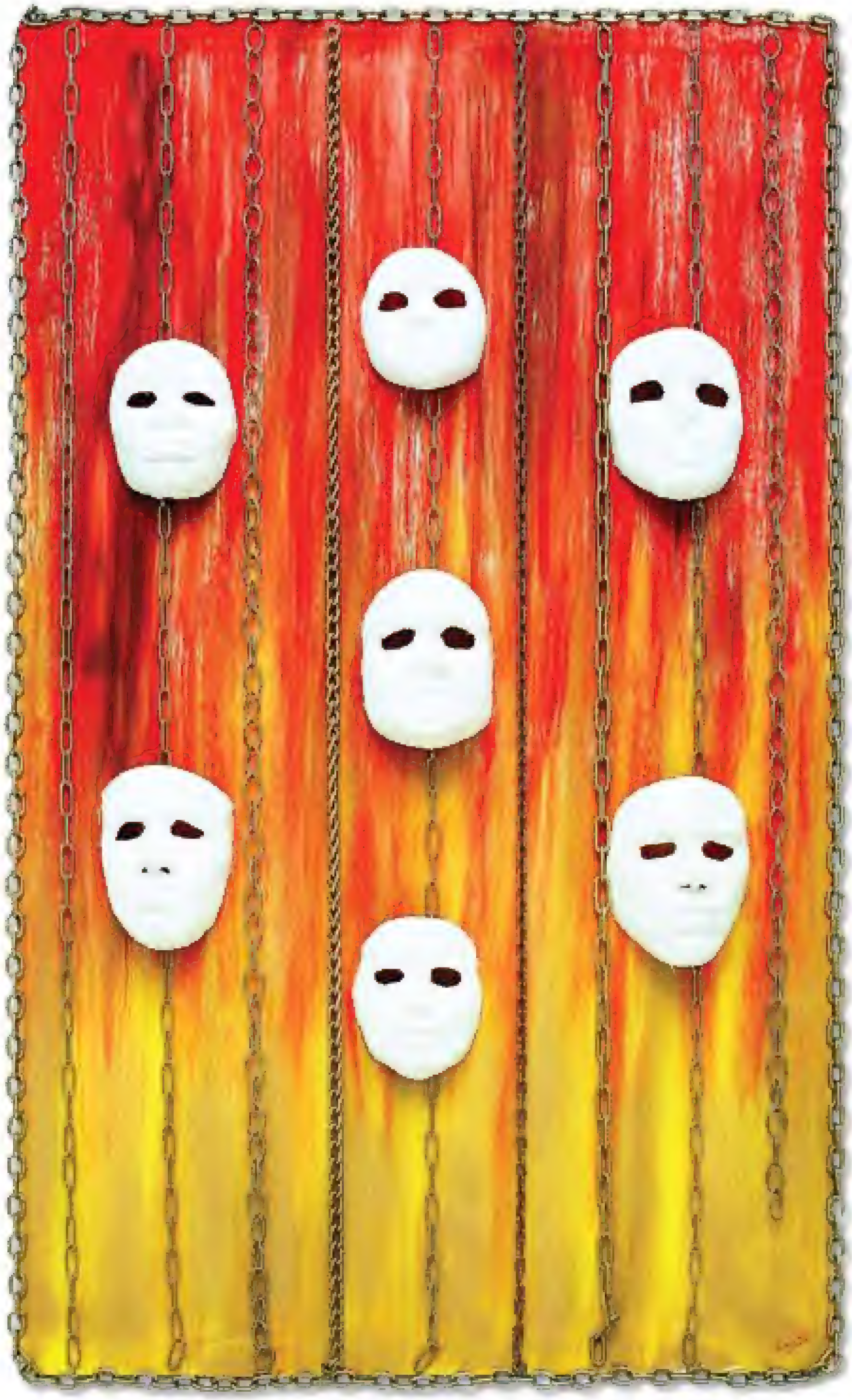




Ruurd



Ruurd





Carmen



Mo Frank



Paulina



Marchena



Man



Eefje

Besef

Ik ben bang,
om woorden,
die m'n gevoelens,
herbergen,
die te uiten.

Ik ben angstig,
om die verhalen,
die m'n gedachten,
verbergen,
die na te vertellen.

Ik vrees,
dat m'n uitspraken,
die m'n ervaringen,
omarmen,
die te onthullen.

Ik twijfel,
dat m'n dromen,
die m'n dagen,
opdrogen,
die te realiseren.

Ik besef,
dat m'n stem,
die m'n ideeën,
baart,
die te bevruchten.

Ik besef,
dat m'n gevoelens,
die m'n leven,
achtervolgen,
die te delen.

Awareness

I'm afraid,
of the words that harbor,
my feelings,
to express them.

I'm anxious,
of those stories that hide,
my thoughts,
to live to tell them.

I'm fearful,
in pronouncing the experience,
I embrace,
to tell it all.

I doubt,
that my dreams,
which absorb my days,
to realize them.

I'm aware,
of my voice that give birth,
to my ideas,
to fertilize them.

I'm concious,
of my feelings that obsess,
my life,
to share them.

Embryo

Als een ontheemde slang,
kwam je tot leven,
Vanuit je catacombe,
klonken vrijheidsliederen,
uit de slaventijd.

Vanachter een gordijn,
trad je naar voren,
geheel in het donker,
lijf aan lijf van liefde,
die het gezicht streelde.

Heen en weer schuivend,
over de zandvloer,
sprak je profetische woorden,
die de andere wereld,
in het heelal deden zweven.

Al die jaren,
van vernedering getrotseerd,
hebben jou doen geloven,
in het hart van beiden,
dat iedere zenuw raakt.

Magisch,
die ene oranje dag,
toen je werd ontboden,
als een vrije sla(vin)af,
bij z'n meesteres.

Naast elkaar liggend,
omringd door een rozenbed,
gehuld in het wit van onschuld,
vangt een laatste reis aan,
die van de terugkeer.

Embryo

Like a displaced snake,
you came to life.
From your catacomb,
your songs of freedom, were heard,
from the days of slavery.

From behind the curtain,
you stepped foreward,
in complete darkness,
bodies covered with love,
caressing your face.

Pacing back and forth,
over the sand,
you spoke profetic words,
that made the other World,
float into the Universe.

All those years,
of enduring humilation,
you were made to believe,
in the hearts of sorrow,
that touch every nerve.

Magical,
that one day of Liberty,
when you were summoned,
by your master,
as a free slave.

Lying down next to each other,
surrounded by a bed of roses,
covered in white innocence,
the last journey begins,
that of the return.

Litteken

Als ik in de spiegel kijk:
dan zie ik onze voorouders,
de wortels van ons bestaan,
die ooit in een ander continent,
als een zaad ontkiemden.

Zonder enig medelijden,
als vee op elkaar gestapeld,
aan hals en voeten vastgeketend,
naar een andere wereld verbannen,
die mijn heden bewolkt.

Nooit heb ik ze gekend,
na die nachtelijke verdwijning,
om de ochtendziel te ontmoeten,
op een plek waar Boni en Tula,
hun verbeelding zagen verdampen.
Hun stem, hun geweten,
hebben mij nooit verlaten.

Ontdaan van mijn zijn,
werd mij een leven opgedragen,
dat geen ogen kon verdragen.
Zij die de keus niet ontbraken,
geloofden in een mythe.

M'n huid schreeuwt om een naam,
die van respect en erkenning,
om het einde in zicht te krijgen,
overal waar dit een litteken draagt,
dat in ons midden ligt begraven.

Scar

When I look into the mirror:
I see our ancestors,
the roots of our existence,
who once as a seed germinated,
from another Continent.

Without any compassion,
stacked like cattle on top of each other
chained on neck and feet,
deported to another world,
that still clouds my present.

I have never known them,
after their disappearance that night,
to meet the soul of the morning,
on a place where Boni and Tula,
saw their imaginations evaporated.
Their voice, their concious,
have never left me.

Stripped from my being,
I was dedicated to a life,
that no eyes could bear.
Those who didn't have the choice,
believed in a myth.

My skin cries out for a name,
that of respect and recognition,
to have the end in sight,
everywhere, where this carries a scar,
That lies buried between us.

Nachtwake

Wie waakt over mij,
als vluchteling,
eenmaal aan wal,
zonder een bestaan.

Allen en alles is wit;
niet in m'n geheugen,
waar ik blootsvoets,
nog op de vlucht ben.

Ach, die mooie spraak,
als 'n Zuid-Afrikaner,
die het anders bedoelt,
dan ik begrepen had.

Prachtig, zo'n kamp,
net zoals weleer,
ditmaal niet geketend,
achter een traliehek.

Geen taal die mij toespreekt,
in m'n verhaal van woorden,
die m'n onschuld ontsluierd,
als m'n angst doet lijden.

Wie, door wie ben ik gezegend,
als ellendeling,
eenmaal aan boord,
gevreesd voor martelingen.

Night-watch

Who will look after me
as a refugee
once at shore
without an existence.

Everything and everyone is white;
but not in my memories
where I barefooted,
still am on the run.

Oh, that familiar tongue,
as an Afrikaner
that always meant something else,
than I understood.

Beautiful, such a camp
just like in the past
only this time not chained,
behind bars.

In no language to be adressed,
in my story of images,
that reveal my innocence
when I suffer form fear.

Whom, by whom am I blessed
as a wretch,
once again aboard
fearing for torture.






EMANCIPACION

Emancipation

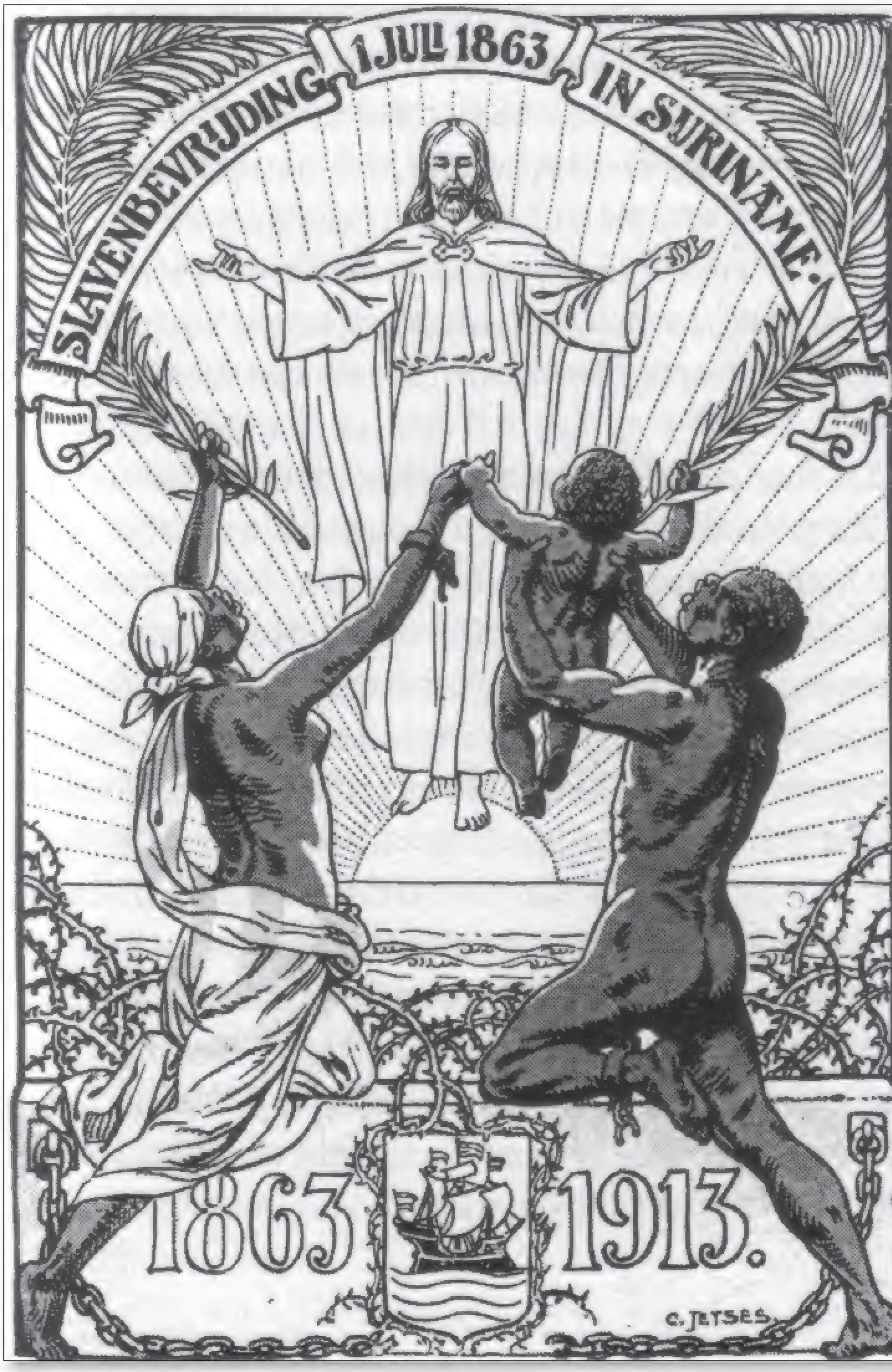








Emancipation poster, slave assistance, commemoration from diaries


SLAVENBEVRIJDING
1 JULI 1863
IN SURINAME.
1863
1913.
C. JETSES

Emancipacion

Despues di e rebelionnan di catibo na fin di siglo 18, a bini mas tanto resistencia contra sclavitud. Inglatera a aboli sclavitud na aña 1833. Hulanda tabata un di e paisnan cu mas a tarda pa aboli sclavitud. 486 catibo a obtene nan libertad dia 1 di juli 1863 na Aruba. Como compensacion nan doñonan anterior a haya 200 florin pa cada catibo. Segun maestra di scol Laura Wernet Paskel, riba dia di nan liberacion e catibonan a canta e siguiente cantica:

Libertad, Igualdad,
Nos tur ta un.
No tin catibo mas.

Despues di abolicion di sclavitud, e 486 catibonan a integra masha lihe mes den e poblacion liber. Pa motibo cu hopi catibo tabata traha na Oranjestad, hopi di nan a keda biba den e bario. Ex-catibonan tabata busca nan propio recurso: nan tabata bira cunukero, piscado, polis y tambe comerciante. Despues di a keda libera, e catibonan tabata casa cu otro, tin biaha cu tata di nan yiu.

Pa catibonan bieu of invalido tabata existi recurso modesto den forma di un yudansa chikito, of un centro special unda otro hende pober tambe por a acudi.

Hopi biaha nan ta conmemora Emancipacion riba e islanan rond di nos. Esaki tabata sosode na Aruba tambe, pero na un manera mas reserva. Obviamente tin hende cu kier a mira sclavitud como algo cu tabata pertenece na pasado. Ningun hende no kier a tende di sclavitud mas. Tabata existi cierto berguensa rond di pasado di sclavitud.

Garibaldi Helder y Diek Fingal tabata e ultimo dos catibonan na bida na Aruba. ‘Ba’ Helder a fayece na 1939 durante un desgracia di auto. Diek Fingal a muri na 1948. E tabata e ultimo catibo muhe di Aruba.



Emancipation

After the slave revolt at the end of the eighteenth century there was more and more resistance against slavery. England abolished slavery in 1833. Holland was one of the last countries to abolish slavery. 486 slaves on Aruba obtained their freedom on the first of July 1863. Their former owners were awarded a compensation of 200 florins per slave. According to the teacher Laura Wernet- Paskel, on the day of the abolition the slaves sang the following song:

Freedom, equality
We all are one
No more slavery

After the abolition of slavery, the 486 former slaves quickly assimilated into the free population. As many of them already worked in Oranjestad, they remained there. The freed slaves had to find ways of making a living: they became farmers, fishermen, policemen and also merchants. After they were free the slaves got married, sometimes to the fathers of their children.

For old or invalid slaves there was modest relief, a small handout. There was also a special center for them and other poor people.

Emancipation is still commemorated on many neighboring islands. In the past this was also done on Aruba, though in a more reserved way. Obviously slavery was considered something of the past. Nobody wanted to be reminded of slavery. A certain amount of shame surrounded the slave past.

Garibaldi Helder and Diek Fingal were the last two living slaves on Aruba. “Ba” Helder died in a car accident in 1939. Diek Fingal died in 1948. She was the last female slave on Aruba.





Kwartsz

<table>
<tr><td></td><td>Tata: Clement Matus
cunukero / farmer
* 1821
† 6-1-1878

X
Poulina H. KWARTS
* 1819
† 12-6-1874</td><td>Nicolas A. Kuiperi
domi di Kerki Protestant / Protestant Minister
* 6 -12-1811
† 11-5-1883
X
Johanna van der Linden
* desconoci / unknown
† desconoci / unknown</td><td></td></tr>
<tr><td>Tata: disconoci / unknown</td><td>Celina F. KWARTS

* 17-12-1849
† desconoci / unknown</td><td>Herman E. N. Kuiperi
maestro di scol di gobierno / public school teacher

* 14-2-1844
† 19-6-1888</td><td>Johanna E. Olivet

* 23-4-1855
† 1942</td></tr>
<tr><td colspan="2">Lindoro Christoffel KWARTS
comerciante / merchant
miembro di Raad van Politie di Aruba / member of Council Aruba
* 17-7-1873
† 29-4-1954</td><td colspan="2">Teolinda Amena Kuiperi

* 23-10-1875
† 21-4-1958</td></tr>
<tr><td colspan="4">Lindoro Cristoforo KWARTSZ</td></tr>
<tr><td colspan="4">Prome gezaghebber di Aruba / First Lieutenant Governor of Aruba (1945-1957)
Prome minister president Arubiano di Gobierno di Antiya Hulandes /
First Aruban Prime Minister of the Government of the Netherlands Antilles (1950-1951)</td></tr>
</table>



Ecury

tata: desconoci / unknown X **Francisca Candida** * Desconoci † Desconoci	tata: desconoci / unknown X Helena Leon * 13-10-1823 † 20-8-1903		
Eugenio Candido ECURY sapate / shoemaker * 15-9-1860 † 4-9-1893	Maria M. Leon * 20-9-1853 †10-4-1941	Guillermo Ernst * Desconoci / unknown † Desconoci / unknown	Juliao Estella * Desconoci / unknown † Desconoci / unknown
Nicasio Segundo ECURY comerciante / merchant * 14-12-1888 † 11-3-1967		Anna Paulina Wilh. Ernst * 20-1-1891 † 7-12-1979	
Segundo Jorge Adelberto 'Boy' ECURY heroe di guera / war heroe * 23-4-1922 – † 6-11-1944			



Paskel

<table>
<tr><td>Mama: Susanna
* desconoci / unknown
† desconoci / unknown</td><td></td><td></td><td></td></tr>
<tr><td>Maria Inees PASKEL
* 1798
† 8-7-1885</td><td></td><td></td><td></td></tr>
<tr><td>Nicolas PASKEL

* 1830
† desconoci / unknown</td><td>Antolina Ras

* 13-6-1855
† 27-10-1907</td><td>Tata: desconoci / unknown</td><td>Anna Catharina Geerman
* 1848
† 2-5-1918</td></tr>
<tr><td colspan="2">Petrus Nicolas PASKEL
* 15-10-1885
† 5-3-1955</td><td colspan="2">Gustina Geerman
* 18-7-1879
† 6-11-1968</td></tr>
<tr><td colspan="4">Laura Simona WERNET-PASKEL
Maestra di Scol / First female member of the island council of Aruba
Prome hende muhe den Conseho Insular di Aruba / First female member of the island council of Aruba
* 11-2-1911 - † 18-9-1962</td></tr>
</table>



Helder

<table>
<tr><td colspan="7">Klara
* desconoci / unknown</td></tr>
<tr><td colspan="7">Cristina
* 1804</td></tr>
<tr><td>Klara

* 1832</td><td>Rosa HELDER
* 1836</td><td>Paulina

* 1838</td><td>Juana Barbara

* 1844</td><td>Statio

* 1849</td><td>Anna Statia

* desconoci / unknown</td></tr>
<tr><td colspan="3">Leoncilla HELDER
* 6-10-1854</td><td colspan="3" rowspan="2"></td></tr>
<tr><td colspan="3">Garibaldi ‘ Ba’ HELDER
* 25-9-1861
† 1939</td></tr>
</table>

Owner		
A.J. Arends	2 muhe / women 4 mucha homber	1200,-
F.J. van der Biest	1 homber / man 1 muhe / woman 2 mucha homber / boys 3 mucha muhe / girls	1400,-
J.H. van der Biest	8 homber / men 6 muhe / women 3 mucha homber / boys 3 mucha muhe / girls	4000,- Plantacion Barbolia
N. Croes van der Biest	1 homber / man	200,-
J. Boekhout	1 homber / man	200,-
David Capriles Jr.	14 homber / men 2 muhe / women	3200,-
Yiunan di / children of David Capriles Jr	1 homber / man 2 muhe / women 2 mucha homber / boys 1 mucha muhe / girl	1200,-
Viuda di / Widow of P. Chelicum	1 homber / man 2 muhe / women 1 mucha homber / boy 1 mucha muhe / girl	1000,-
Herencia / The estate of A.O. Croes	1 muhe / woman	200,-
B.S. Croes	1 homber / man 2 muhe / women 1 mucha homber / boy 4 mucha muhe / girls	800,- Plantacion Coronie
Anna Clara Croes	2 homber / men 2 muhe / women 3 mucha homber / boys 1 mucha muhe / girl	1600,-
Jacobus Croes	1 homber / man 1 muhe / woman 4 mucha homber / boys	1200,- Plantacion Santa Martha
Jacobus Croes hz	3 homber / men 1 muhe / woman 2 mucha muhe / girls	600,-
Jean Oduber Croes	5 homber / men 4 muhe / women 3 mucha muhe / girls 1 mucha homber / boy	2000,-
J. v.d. Biest-Croes (†)	1 muhe / woman	200,-
Jan G. Croes	3 homber / man 1 muhe / woman 4 mucha homber	1600,- Plantaction Daimari
Jan L. Croes	1 homber / man 1 muhe / woman	400,- Plantacion Parkietenbosch
Jan P. Croes	2 homber / men 1 muhe / woman	1400,-

	3 mucha homber / boys 1 mucha muhe / girl	
Lrs. Oduber Croes	1 homber / man 1 muhe / woman 4 mucha homber / boys 1 mucha muhe / girl	1400,-
Pieter Croes	2 muhe / women 1 mucha homber 1 mucha muhe / girl	800,-
Simon A. Croes	1 muhe / woman 2 mucha homber	600,-
J.H.A. Curiel	1 muhe / woman	200,-
J.H.G. Eman (†)	1 muhe / woman	200,-
Joh. Michael Eman	1 muhe / woman	200,- Plantacion Sjiribana
A.D. Semeleer viuda di / widow of Figaroa	2 muhe / women 1 mucha muhe / girl 1 mucha homber	800,- Transferi pa Seccion di Herencia di Huerfano / Handed over to the council for orphans and estates.
A.P. Franken	1 muhe / woman 3 mucha homber / boy 1 mucha muhe / girl	1000,-
Pedro J. Frigerio	10 homber / men 10 muhe / women 7 mucha homber 2 mucha muhe / girls	5800,-
Simon Gomez	4 muhe / women 2 mucha homber / boys 4 mucha muhe / girls	2000,-
M. van Horkum	1 muhe / woman	200,-
David Jansen	1 muhe / woman	200,-
A. Kelly (†)	2 muhe / women 2 mucha homber / boys 2 mucha muhe / girls	600,- Comparti entre herederonan / Divided among the heirs
J.H. Kelly	1 homber / man 1 muhe / woman 1 mucha homber / boy	600,- Distrito 4
Yiunan di / Children of P. Kelly	1 mucha muhe / girl	200,-
Jacob Lacle	2 muhe / women 5 mucha muhe / girls	1400,-
Maria L. Lacroix	1 muhe / woman	200,-
H. Lampe (†)	2 homber / men 4 muhe / women 2 mucha homber / boys 1 mucha muhe / girl	1800,-
J. de Lange	2 homber / men 3 muhe / women 1 mucha muhe / girl	1200,-

Viuda di / Widow of Juan Leon	1 homber / man 1 muhe / woman	400,-
Chr. Luydens y yiu / and child	1 homber / man 1 muhe / woman	400,-
Yiunan di / Children of Chr. Luydens	1 homber / man 4 mucha muhe / girls	1000,-
J. Maduro	1 muhe / woman	200,-
P. Maduro	1 homber / man 1 muhe / woman 2 mucha muhe / girls	800,-
S.A. Maduro	1 homber / man 1 mucha muhe / boy	400,-
Fr. Oduber	1 muhe / woman 1 mucha muhe / girl	400,-
Yiunan di / children of Fr. Oduber	2 homber / men	400,-
Jean Oduber	1 muhe / woman 1 mucha homber / boy	No ta mustra cu a ricibi / Not shown, received 100 florin
Yiunan di / Children of Jean Oduber	3 homber / men 4 muhe / women 2 mucha homber / boys 1 mucha muhe / girl	1600,- No a mustra 2 persona / 2 persons not shown
Herencia / The estate of J.A. Oduber	2 homber / men	400,-
Yiunan di / Children of J.D. Oduber	1 homber / man	200,-
J.N. Oduber	1 homber / man	200,-
L.L. Oduber (†)	1 muhe / woman 3 mucha homber / boys 1 mucha muhe / girl	1000,-
M.E. Oduber-Croes	9 homber / men 4 muhe / women 5 mucha homber 3 mucha muhe / girls	3400,- A bende 4 persona caba na Corsou / 4 persons already sold in Curaçao
W. Oduber / L. Oduber	4 homber / men 5 muhe / women 4 mucha homber 4 mucha muhe / girls	3400,-
J. Paesch	2 homber / men 1 muhe / woman	600,- Plantacion Hooiberg
Vr. D.C. Pardo	3 muhe / women	600,-
B. v.d. Veen Quant	1 homber / man 1 muhe / woman 1 mucha homber / boy 3 mucha muhe / girls	1200,-
Yiunan di / children of B. van der Veen Quant	2 homber / men 3 muhe / women 4 mucha muhe / girls	1800,-
Viuda di / widow of	2 homber / men	1200,-

Govert Quant	3 muhe / women 3 mucha muhe / girls	
Jan I. Quant	1 mucha muhe	200,-
Pieter Quant	3 homber / men 9 muhe / / women 3 mucha homber / boys 10 mucha muhe / girls	5000,-
Viuda / Widow S. Quant	5 homber / men 8 muhe / women 4 mucha homber / boys 4 mucha muhe	3800,- Plantacion Balashi No a mustra 2 catibo / 2 slaves not shown
Anna Ridderstap	1 homber / man 5 muhe / women 4 mucha homber / boys 3 mucha muhe / girls	2600,-
Maria F. Riet	1 muhe / woman	200,-
Gabriel Ruiz	1 muhe / woman 1 mucha homber / boy	400,-
E.G. Scholten	1 muhe / woman 3 mucha muhe / girls	600,-
Viuda / Widow F.J. Scholten	4 homber / men 9 muhe / women 6 mucha homber / boys 12 mucha muhe / girls	6200,-
J.M. Semeleer	1 homber / man	200,- Distrito 4
M.P. Solagnier	1 muhe / woman	200,-
Herencia / The estate of W. Specht	1 homber / man	200,-
Daniela Suares	1 muhe / woman 2 mucha muhe / girls	600,-
Viuda di / widow of Jac. Thielen	1 homber / man 3 muhe / women 2 mucha homber / boys	1200,-
Corn. Tromp	3 homber / men 1 mucha muhe / girl	600,-
J.H. Tromp	1 homber / man	200,-
gezaghebber / lieutenant-governor Michael de Veer	2 homber / men 1 muhe / woman	600,- Un persona na Surnam / One person in Surinam
Herederonan di / The heirs of G. Poppe Werleman	1 muhe / woman 2 mucha homber / boys 4 mucha muhe / girls	1400,-
J.A. Werleman	5 homber / men 8 muhe / women 9 mucha homber / boys 6 mucha muhe / girls	5600,- Plantacion Distrito 2
Anna C. Wever	1 muhe / woman 2 mucha muhe / girls	600,-
George Wolff	1 homber / man	200,-
Evert Lodewijk Zeppenfeldt	1 muhe / woman 2 mucha homber / boys	600,-





Danilo



Ryan





6

HERENCIA DI ESCLAVITUD

Slavery and heritage



Herencia di sclavitud

E colonisado Europeo, e Indjan Americano, e catibo Africano y tambe e migrante Caribense cu a yega Aruba durante siglo 20, a forma hunto un cultura Arubiano nobo. Sclavitud tambe a laga su rastro atras den nos cultura y den nos teritorio, manera den idioma, musica y arquitectura.

Herencia di Sclavitud Indjan

E herencia Indjan na Aruba ta visibel den nombernan misterioso manera Guadirikiri y Casibari, den e artefactonan ceramico di e pueblonan Indjan na Tanki Flip, Ser'i Noca y Savaneta. E Arubiano ta identifica su mes cu e diferente gruponan Indjan cu tabata biba na nos isla. E tendencia pa independencia y libertad.



Sodo y Cuero



Tamdu

Herencia di sclavitud Africano: Tambu

Mescos cu e Indjan y e colonista blanco, e catibonan a laga nan herencia atras den cultura di e pueblo di Aruba. E tambu Arubiano ta di origen Africano. Arubiano liber a adopta e tambu di e catibonan cu a yega Aruba for di Corsou. E tambu tabata conoci caba na Aruba na aña 1827.E uzo di e instrumento di percusion, ritmo trabahoso y e canto (télélélé) di e tambu na Aruba ta mescos cu na Corsou. Na Aruba ta balia e tambu individualmente mescos cu na Corsou. E tambu Arubiano a haya su propio ritmo manera e punda, biento y siya. E tambu di dandé tin un propio ritmo Arubiano cu ta diferencia for di e ritmo di tambu di nos isla ruman Corsou.

Mientras cu na Corsou un of otro protesta contra sclavitud tabata resona hopi biaha den e tambu, e 'tambulero' (tocado di tambu) Arubiano tabata canta acontecemento diario manera cosecha, un amor perdi of un abuso social of redashi di bario. Gobierno y Iglesia Catolico a haya cu tambu tabata algo salvahe y no civilisa. Aunke gobierno colonial y Iglesia Catolico a prohibi e tambu, esaki a sobrevivi riba nos isla tambe. Danki na e grupo 'Sodo y Cuero' cu popularidad di e tambu a aumenta atrobe den e ultimo añanan.

Herencia di Sclavitud Caribense: Arquitectura Caribense

Riba otro islanan den Caribe tambe tabatin catibo libera y nan descendientenan cu tabata busca trabou. Ora cu na aña 1924 industria petrolero a bin Aruba, miles di migrante Afro-Caribense a bin stablece na Aruba. Nan a trece nan idioma, cultura, musica, religion y arquitectura cu nan.

E cas estilo Caribense di famia Peterson na Monseigneur Niewindtstraat 37 na San Nicolas ta reconoci como 'Place of Memory of the Slave Trade Route' di UNESCO.

Slavery and heritage

The European colonists, the American Indians, the African slaves and the Caribbean immigrants who came to Aruba during the twentieth century together have created a new Aruban culture. Slavery has also left its mark on our culture and territory: our language, our music and our architecture.

Indian slave heritage

The Indian heritage is obvious in mysterious names such as Guadirikiri and Casibari and in ceramic artifacts in the Indian villages of Tanki Flip, Ceri Noka and Savaneta.
Arubans identify with various groups of Indians who lived on the island: the desire for independence and freedom.



Monseigneur Niewindtstraat 37

African slave heritage: Tambu

Just like the Indians and the white colonists, the slaves have also left their heritage in the culture of the Aruban people. The Aruban tambu is of African origin. Free Arubans adopted the tambu from the slaves who came to Aruba from Curaçao. The tambu was known on Aruba as early as 1827. The use of percussion instruments, elaborate rhythms and the singing (telelele) of the Aruban tambu is identical to that of Curaçao. On Aruba people dance the tambu individually just like on Curaçao. The Aruban tambu has developed its own rhythms such as the punda, the biento and the siya. The tumba of the dandé (music played on New Year's Eve) has its own Aruban rhythm, which is different from that of the tambu of our sister island, Curaçao.

While on Curaçao the tambu was often a form of protest against slavery, the Aruban 'tambulero' often sang about everyday things such the harvest, lost love, social abuse or the latest gossip of the neighborhood. The government and the Catholic Church considered the tambu savage and uncivilized. Although they prohibited it, the tambu survived on Aruba too. Thanks to the group 'Sodo y Cuero' the popularity of the tambu has grown during the last years.

Caribbean slave heritage: Caribbean architecture

On all Caribbean islands freed slaves and their descendants were looking for work. When the oil industry came to Aruba in 1924, thousands of Afro-Caribbean immigrants settled on Aruba. They brought along their language, their culture, their music, their religion and their architecture. The Caribbean style house of the Petersons in the Mgr. Niewindtstraat 38 in San Nicolas is known as a 'Place of Memory of the Slave Trade Route' by UNESCO.

UNESCO officially recognized the Peterson House, Monseigneur Niewindtstraat 37 in San Nicolas as a Place of Memory of the Slave Trade Route


Sclavitud awendia ta:
Slavery nowadays
Slavernij tegenwoordig is:
slaven hut
Pone mucha discol na Aruba resa
Nos Tata na Hulandes
"Pone e Arubia
di su culture
conoce di o
DEPRIVA MUCHA DI UN BON EDUCACION
Liber
Uit een Rgn, sociaal hard
misbruik maken
ora gobierno no duna INDEXERING!
Ora bo ta adicto na droga/alcohol of otro cosnan bo ta un esclavo
Nostur tin


Esclavitud hoy en día es:
Slavetud ta trapa
(in)husticia di clase social
Riba derecho di
No ensenar a nuestros hijos a amar nuestras raices, sino ensenar-les a ser lo que otros son (adoptar otro identidad)
UN CAMBIO SIGUR TUR HENDE LO TA FELIZ
Hubert Lio Bovi
economia
tin deber cu nos
bon informa
nos la sigui ta
MENTAL
terrorismo → sklabitud moderno
Siña adopta
turcos!
→ Crueldad!
Slaven ta
Stima aruba!
M.aw
ta un pueblo
ALBA"
altura
y siña
"Stima bo mes pa bo por stima otro"
s cu kier concientisa
nester tin na prome luga
a. pa wanta sla.
fam and friends, cu ta catibo di algo, of alguien.
Bollycaca
luga duele brewer esclawsabo di nobo
Slaven hutje van Bonaire
M. raiz ta
mono o turcos!
scucha, mira, tende (mal) noticia...

Kuiperi



Martha



Kuiperi

7

SCLAVITUD DEN SIGLO 21

Slavery in the 21st Century




Cheap Labor
SUPERMAN
SUPERMAN


Tres forma di trabou di mucha
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Explotacion di comercio sexual di mucha
Nan ta explota muchanan mediante prostitucion, traficacion y pornografia. Hopi biaha nan ta secuestra nan, bende nan y forza nan pa drenta den e mercado di sex. Na Asia turismo di sex di mucha ta masha comun.
freeing women and children from sex slavery & gender based violence
Girls of 9 'work as sex slaves'
RUNAWAYS as young as nine are being forced into prostitution, drugs and crime by adults who befriend them, a report by The Children's Society claims. In one case, a 13-year-old girl was abducted by a drug dealer and held prisoner in a flat for four months. The charity is calling for a network of emergency accommodation to be set up for the 100,000 who run away each year.
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Esaki ta inclui transportacion y/of negoshi di ser humano, generalmente muhe of mucha, pa beneficio economico y incluyendo forza of decepcion. Hopi biaha nan ta gaña y forza muhe- y mucha muhenan migrante den trabounan domestico y prostitucion. Cu frecuencia nan ta trafica muhenan di Asia, Africa, Europa Central y Oriental y di Sur America pa regionnan manera Merca, Union Europeo, Japon y Medio Oriente.
Casamento trempan y forza
Nan ta casa muhe- y mucha muhenan sin cu nan por escoge, y nan ta forza nan den un bida di sclavitud y hopi biaha cu violencia fisico. Esaki ta sosode den parti noord di Africa y na varios pais di Asia.

Sclavitud den siglo 21

Pa mayoria di nos hendenan, sclavitud ta un proyeccion mental di un imagen di hende di Africa mara na cadena y hinca den deposito scur y humedo di barco cu ta crusa Atlantico. Sclavitud ta algo cu nos ta pensa riba dje como parti di historia y no como algo di presente. Realidad ta cu sclavitud ainda ta bonda, esta, cu ainda ta florece.



Calculacion ta indica cu awendia ainda tin mas of menos 27 miyon catibo na mundo. Esaki ta mas cu dobel di e cantidad di hende saca for di Africa durante henter e negoshi transatlantico di catibo. Awendia nan no ta cumpra ni bende catibo na vindishi. Tampoco nan doñonan no tin derecho legal riba nan. Sinembargo, cu tur siguransa nan ta atrapa, controla y brutalisa manera e catibonan den nos bukinan di historia.

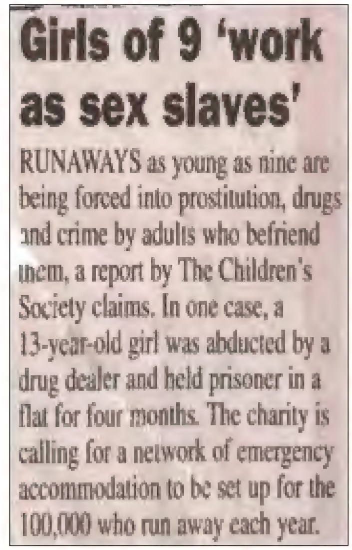
Bou di sclavitud di antes, catibo tabata un inversion economico riba termino largo. Rond di 1850, na Alabama nan tabata bende un catibo di agricultura pa 1000 te 1800 dollar Mericano, awendia e placa aki ta ekivalente na 50.000 te 100.000 dollar Mericano. E tempo aya esaki tabata tres biaha mas hopi cu e entrada promedio pa aña di un trahado Mericano. E ganashi for di un catibo tabata varia entre 5 pa 10 porciento. Pesey mes e shon tabatin cu balanza e violencia necesario pa controla e catibo contra e riesgo di un desgracia, pasobra esaki por a reduci su ganashi. Awendia un trahado bou fianza na India por keda sclaviza pa meramente 36 dollar y lo por genera riba 50 porciento di ganashi pa su shon. Creencia ta cu catibo ta genera un ganashi di 13.6 biyon dollar pa aña pa nan shonnan.

Awendia catibo ta barata. Tambe nan por deshaci di nan. Esunnan cu ta malo, herida, bieu of cu no ta genera ningun ganashi, nan ta djis ‘dump’ nan y reemplasa nan pa otro hende cu ta desespera. E pobernan, esunnan sin educacion, muhe, mucha, indigenanan y otronan marginaliza ta cay den trampa pa motibo di pobresa y falta di fortalesa; nan ta forsa of gaña nan y hinca nan den sclavitud.

Slavery in the 21st Century

For most people, slavery evokes images of African people shackled in dank cargo holds of ships crossing the Atlantic. Slavery is something that we think of as part of history rather than the present. The reality is that slavery still thrives.





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There are an estimated 27 million slaves in the world today. This is more than twice the number of people taken from Africa during the entire trans-Atlantic slave trade. Today's slaves are not bought and sold at public auctions; nor do their owners hold legal title to them. Yet they are just as surely trapped, controlled and brutalized as the slaves in our history books.

Under the old slavery, slaves were a long-term economic investment. Around 1850, an average agricultural slave in Alabama sold for $1,000 to $1,800, around $50,000 to $100,000 in today's money. This was over three times the average yearly wage of an American worker at the time. The profit made from a slave varied between 5% and 10%, so the slaveholder had to balance the violence needed to control the slave against the risk of an injury that would reduce profits. A bonded laborer in India today can be enslaved for a mere $36 and will generate over 50% profit per year for the slaveholder. Slaves are thought to generate a total yearly profit of $13.6 billion for their slaveholders.

Today, slaves are cheap and disposable. The sick, the injured, the elderly and the unprofitable are dumped and quickly replaced by other desperate people. The poor, uneducated, women, children, indigenous or marginalized people become trapped by poverty and powerlessness and are forced or tricked into slavery.



Ningun hende ta liber te ora cu tur hende ta liber

Kico ta sclavitud di awendia?
Hende ta bira catibo debi na violencia y contra su gusto, pa motibo di explotacion: esaki ta nificacion di sclavitud awendia. Na 1926, Sociedad di Nacionnan a defini sclavitud como 'e status of condicion di un persona riba kende ta eherce cualkier of tur poder di propiedad'. Awendia catibo no ta legalmente posei pa e shonnan; nan ta den cautiverio, tin biaha den area masha leu y generalmente via forsa of violencia.

Awendia un catibo ta:

- forsa pa traha y menasa mentalmente y fisicamente;
- posei of controla pa un doño di trabou, generalmente cu abuso mental of fisico, of cu menasa di abuso;
- forsa fisicamente, of cu tin restriccion riba su libertad of movecion.



Cua tipo di sclavitud ta existi awendia?

Trabou sclaviza

Un persona ta keda sclaviza ora e ta traha pa paga bek un fiansa of placa cu el a haya adelanta. Rond mundo tin 20 miyon hende cu ta traha manera catibo di fiansa. Particularmente esaki ta comun na India, Pakistan, Nepal, Brazil y den region di Caribe.

Trabou forsa

Esaki ta afecta e hendenan cu gobiernonan, partidonan politico of individuonan priva ta recluta ilegalmente. Nan ta forsa nan pa traha, generalmente bou menasa di violencia. E dictadura militar di Burma tur aña ta sclaviza varios mil hende pa traha como peon den ehercito of den proyecto di construccion di gobierno.

‘Nobody is free until everybody is free’

What is today’s Slavery?

People are enslaved by violence and held against their wills for the purposes of exploitation: this is the meaning of slavery today. In 1926, the League of Nations defined slavery as ‘the status or condition of a person over whom any or all of the powers of ownership are exercised’. While today’s slaves are not legally ‘owned’ by slaveholders, they are held in captivity, often in remote areas and usually through force or violence.

Today a slave is:

- Forced to work through mental or physical threat
- Owned or controlled by an ‘employer’, usually through mental or physical abuse or threatened abuse
- Physically constrained or has restrictions placed on their freedom of movement



What types of slavery exist today?

Bonded labor

A person becomes bonded when their labor is demanded as a means of repayment of a loan or money given in advance. There are 20 million people working as bonded laborers worldwide. This is particularly common in India, Pakistan, Nepal, Brazil and also in the Caribbean.

Forced labor

This affects people who are illegally recruited by governments, political parties or private individuals, and forced to work, usually under threat of violence. Burma’s military dictatorship enslaves tens of thousands of people to work as porters for the army or on government construction projects every year.

> “The trade in human beings for any purpose must not be allowed to thrive in our time”
>
> *Colin Powell*

E formanan mas malo di trabou di mucha

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Three forms of child labor

This refers to children who work in dangerous or exploitative conditions. While not all child labor is slavery, millions of children worldwide work in conditions of slavery.



Commercial sexual exploitation of children

Children are exploited through prostitution, trafficking and pornography. They are often kidnapped, bought, or forced to enter the sex market. Child sex tourism is particularly common in Asia.

Trafficking

This involves the transport and/or trade of humans, usually women or children, for economic gain and involving force or deception. Often migrant women and girls are tricked and forced into domestic work and prostitution. Women from Asia, Africa, Central and Eastern Europe and South America are trafficked frequently to regions such as the US, EU, Japan and the Middle East.

Early and forced marriage

Women and girls are married without choice and forced into a life of servitude, and often physical violence. This occurs in North Africa and some Asian countries.

UNICEF estimates that 200,000 children from West and Central Africa are sold into slavery each year.



Derechonan Humano y Sclavitud

'Men, women and children are not property but human beings. The international community should declare, loudly and more strongly than ever, that we are all members of the human family. Slavery simply has no place in a world of human rights.'

Kofi Annan, Dec. 1999



Nan a exclui sclavitud, den tur su formanan, for di ley di tratado internacional di derecho humano y for di acuerdo internacional di labor den casi tur pais rond mundo. No obstante esaki e ta persisti como un abuso serio di derecho humano den hopi pais.

E 10 factornan di sclavitud moderno cu mas ta sobresali

1. Sclavitud: forsa pa traha sin pago bou di menasa di violencia y sin posibilidad pa sali for di dje.
2. Tin 27 miyon di catibo na mundo awendia.
3. Sclavitud no ta legal na ningun caminda, pero e ta sosode tur caminda.
4. Nos por haya mayoria di e catibonan na India y na paisnan Africano.
5. Nan ta trafica por lo menos 14.500 catibo pa Merca tur aña.
6. Catibo ta traha den cunucu, centro di prostitucion, na cas, den mina, restaurant; na tur luga unda e shonnan por sacia nan sed, esta, yena nan saco cu placa.
7. Traficacion humano ta e negoshi moderno di catibo.
8. E prijs promedio pa un catibo humano rond mundo ta 90 dollar.
9. Doño di catibo ta uza hopi terminologia pa evita e palabra sclavitud, entre esakinan: debe obligatorio, trabou obligatorio, trabou asigna, trabou forsa, servicio forsa y traficacion humano.
10. Ta posibel pa caba cu sclavitud denter di 25 aña. Cada un di nos tin un rol den esaki: gobierno, comercio, organisacion internacional, consumidor, y ABO tambe.

Con nos por haya catibo den nos comunidadnan?

Tira bon bista riba e siguiente señal di sclavitud. E persona por ta un sirviente na un cas, e por ta traha den un restaurant, den cunucu, den un of otro tienda, den un fabrica of como prostituta.

E trahado por keda sclaviza:

- si e ta trahando of cu e ta cautiva contra di su gusto.
- si e no ta liber pa cambia di doño di trabou.
- si e no ta controla su entradanan.
- si e no ta permiti pa cana libremente rond of si nan ta siguie of vigil'e.
- si e tin miedo di discuti tocante su mes den presencia di otro.
- si nan a atac'e of menas'e cu agresion pa motibo di a nenga di traha.
- si nan a gañ'e cu pagamento di debe na momento di su yegada.
- si nan a kita su paspoort of otro documento for di dje.

Si cualkier di e puntonan aki ta aplicabel, anto e persona por ta victima di sclavitud moderno di awendia. Sclavitud moderno ta sosode unda nan no ta controla luga di trabou, unda no ta ehecuta ley di seguridad ni di salario di trahado, of unda cu trabou no ta legal.

Fuente: www.freetheslaves.net

Human Rights and Slavery

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Top 10 facts about modern slavery

1. Slavery: forced to work without pay under threat of violence and unable to walk away.
2. 27 million slaves in the word today.
3. Slavery is not legal anywhere but happens everywhere.
4. The majority of slaves can be found in India and in African countries.
5. At least 14.500 slaves are trafficked into the US each year.
6. Slaves work in fields, brothels, homes, mines, restaurants – anywhere slave owners can feed their greed.
7. Human trafficking is the modern-day slave trade.
8. $90 is the average cost of a human slave around the world.
9. Slave owners use many terms to avoid the word slavery: debt bondage, bonded labor, attached labor, forced labor, indentured servitude, and human trafficking.
10. It is possible to end slavery in 25 years. Everyone has a role to play – government, business, international organizations, consumers, YOU.

How can we find slaves in our communities?

Watch for the following sings of slavery. The person might be a domestic worker, work in a restaurant, on a farm, in a shop, in a factory, or as a prostitute.

The worker is likely to be enslaved if he or she;

- Is working or being held against his or her will
- Is not free to change employers
- Does not control his or her earnings
- Is unable to move freely or is being watched or followed
- Is afraid to discuss him or herself in presence of others
- Has been assaulted, or threatened with assault for refusing to work
- Has been cheated into payment of debt upon arrival
- Has had is or her passport or other documents taken away

If any of these points is applicable, a person is a victim of modern slavery. Modern slavery exists where where people do not live up to existing laws concerning salary or working conditions, people do not check out working places, or where work is simply illegal.

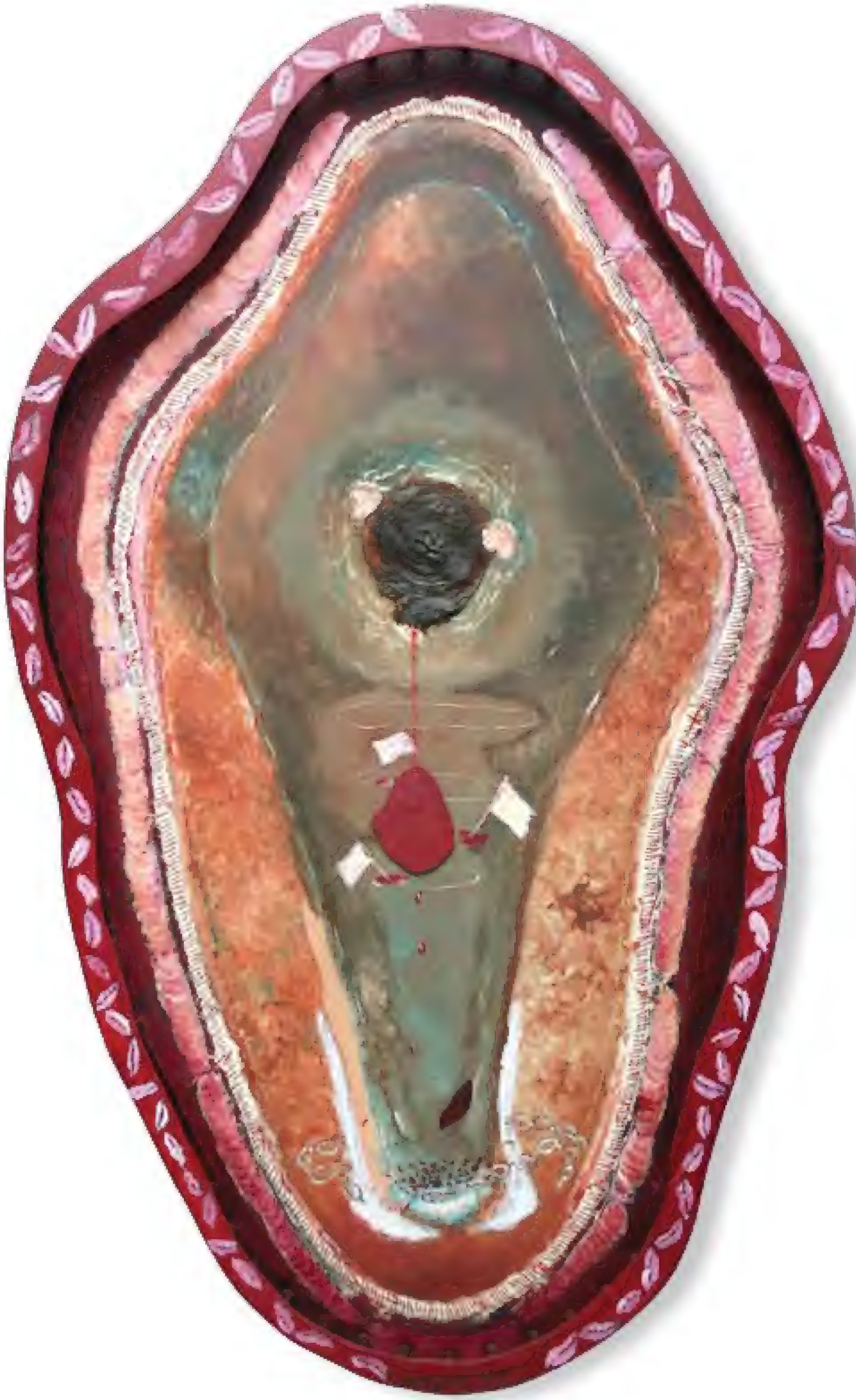
Source: www.freetheslaves.net



Peterson



Muyale



Alida



De Veer



Cielo



Liberdad



Freedom











Slavery nowadays is:



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